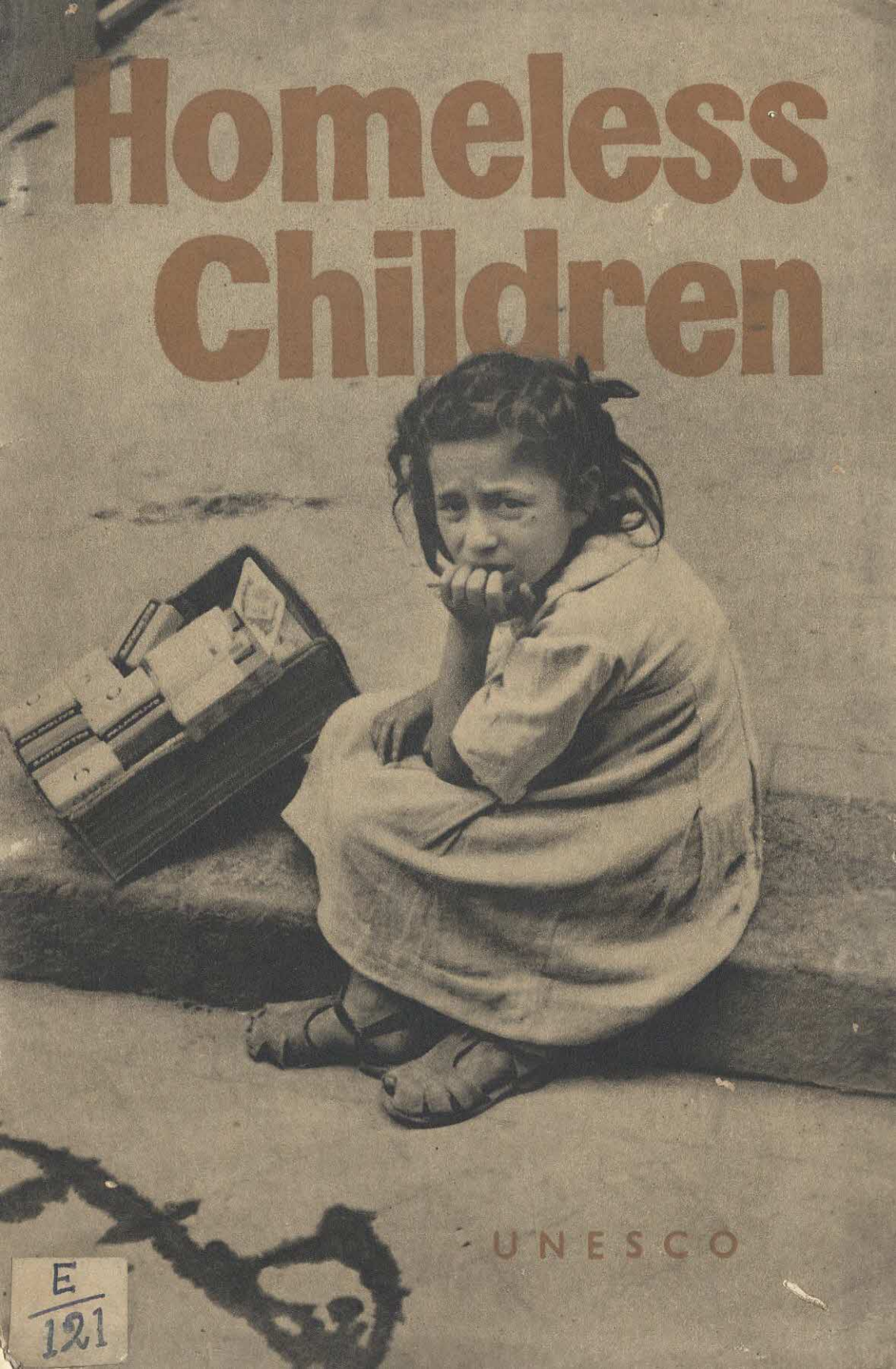
Homeless Children



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HOMELESS CHILDREN

Report of the Proceedings of the Conference
of Directors of Children's Communities
Trogen, Switzerland

by Dr Thérèse Brosse

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BASIC TRAINING

L'appel de la faim : image tragique de l'Europe au lendemain de la guerre.

A Child reaches for bread : tragic symbol of Europes post-war plight.

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Une victime entre des millions d'autres.

Millions of children, like this little Greek boy, suffered cold and starvation.

Fruits de luxe à la devanture d'un restaurant de Naples : une petite fille regarde...

Display of luxury fruits in an expensive Naples restaurant tempts this homeless little girl.

... Des milliers d'autres mendient dans les cafés.

... thousands of others beg in the cafés.

I. INTRODUCTION

The International Conference of Directors of Children's Communities was devoted to discussion of the problem of educating war-handicapped children, in its most urgent and complex aspect, the re-educating of homeless children suffering from serious psychological disturbances. Work was carried on with strict reference to the specialized social institutions known as Children's Communities, which were set up to help war orphans. The comparison of experiences and of results during the work of the Conference gave the participants useful guidance in their difficult yet absorbing task. The days spent in study were also a fruitful experiment in international co-operation carried on in a spirit of helpfulness and understanding.

Acting on the resolutions adopted at the Second Session of Unesco's General Conference, held in Mexico in 1947, the Education and Reconstruction Departments of Unesco invited experts in education and in child psychiatry to meet with Directors of Children's Communities for full and frank discussion of all problems facing those in charge of the education of war-handicapped children.

These problems are twofold: the material ones of equipment and finance, falling within the sphere of the Reconstruction Department, and the technical one, which is of special interest to the Education Department because of its far-reaching educational implications. It was felt that a Conference of experts and workers in the field might contribute to the solution of these problems—through discussion of methods and educational programmes specially suited to the needs of children separated by the war from their natural family surroundings; through the creation of an International Federation of Children's Communities working in close co-operation with Unesco; and by providing a number of practical, technical reports of value in the general study of the educational problems of war-handicapped children.

At the suggestion of the Pestalozzi Villages Association, it was decided to hold the Conference in the Village at Trogen in Switzerland. Here, in the Canton of Appenzell, a Children's Village was built in 1946, on the initiative of Walter Robert Corti and with the generous help of the Swiss people, in order to provide a happy home and a second fatherland for the most destitute orphans from war-ravaged countries.

The invitation of the Unesco Secretariat was accepted by fourteen delegates representing eleven Children's Communities in six different countries, as well as by eleven experts from six countries, four participants from other organizations, and twelve observers. In all, eleven of Unesco's Member States were represented.

In view of the specialized knowledge available at the Conference in psychology, education and administration, the work might have been divided among commissions of specialists, but this would have conflicted with the

essential aim of pooling all knowledge and experience. In some cases a delegate was specially qualified both in administration and in educational practice; again, a Director of a Community might be also an expert in psychology. It was accordingly decided that the whole programme should be discussed in plenary session, to make sure that none of the questions under review should suffer from the absence of participants specially qualified to contribute.

Work continued from the 5th to the 10th of July 1948 inclusive under the following main divisions:

— presentation of the reports of Community Directors, followed by general discussion, and supplemented by a visit ot the Pestalozzi Village.

— presentation of the experts' reports, with the discussion arising out of these.

— special study sessions on important topics not dealt with in reports. Introductory speeches preceded the opening of working sessions.

II. THE WORK OF THE CONFERENCE

A. OPENING SPEECHES

After acknowledging Unesco's indebtedness to the Swiss Government, the authorities at Trogen, the Pestalozzi Association and the organizations " Pro Juventute " and " Le Don Suisse ", Mr. B. Drzewieski, Head of the Reconstruction Department, outlined the scope of the Trogen Conference as planned by Unesco.

Unesco was trying to construct in the minds of men the defences of peace, by bringing together as frequently as possible representatives of nations striving towards this common goal. The international conferences already called by Unesco bore witness to this endeavour, as did the seminars dealing with education for international understanding. The same spirit inspired this Conference of Directors of Children's Communities, having as its aim the definition of the part to be played in education by such communities, the extension of their scope as a contribution to world understanding, and assuring that in the Communities really practical education under the guidance of educators with enlightened knowledge of life and its problems shall be provided. All questions concerning the administration and organization of these Communities could also be considered, although Unesco had no executive power in its relations with private organizations. It could, however, help through its clearing-house and information services in setting up co-ordinating bodies.

These were the main ideas put forward by Mr. Drzewieski, who then handed over the chair to Mr. W. Lauper, President of the Executive Committee of the Pestalozzi Village Association.

MR. LAUPER thanked Unesco for taking the initiative in a matter of such high import, which proved not only its will to assist, but also to carry out a task which was educational in the widest sense, and implied also the laying of sound foundations for peace. Educators in Children's Communities had the high responsibility of educating these orphaned children to an ever wider and deeper understanding of the unity of the human family, fostered if possible by personal experience.

DR. ELIZABETH ROTTEN, Head of the Cultural Relations Bureau of the " Don Suisse ", in expressing her regret that Dr. Robert Corti, the founder of the Village, could not be with the delegates owing to official duties in the United States, recalled the three main ideas behind the creation of the Pestalozzi Village: giving war-handicapped children a home the memory of which they could treasure on returning to their own country; giving them practical experience of international understanding, through learning that differences can enrich instead of dividing us. and that unity is the finer for including a great variety of values and cultures; and lastly, organizing close co-operation between educators everywhere engaged in the same task.

Dr. Rotten endorsed the ideals of Dunant, the founder of the International Red Cross movement, and of Pestalozzi, that great citizen of the world.

She emphasized that if mass slaughter is to disappear in the future an educational rebirth is needed, not merely reform. Dr. Rotten voiced her gratitude to Unesco for the encouragement the Conference would give to all people working in this field.

B. REPORTS OF DIRECTORS OF CHILDREN'S COMMUNITIES

1. Introduction

The war, by destroying 30,000,000 homes, left a 150,000,000 people homeless. The number of children with no roof to shelter them reached staggering figures in 1946: 1,300,000 in France, 8,000,000 in Germany, 6,500,000 in Russia, 1,000,000 in Hungary, 2,000,000 in Jugoslavia, 300,000 in Italy. [1]

The figures for orphans are no less eloquent: 47,000 in Finland, 500,000 in Poland, 200,000 in Hungary. " No statistics can give any real idea of the destitution, starvation, tears, suffering and despair of these children, some crippled, others striken by terror, tortured by horrible visions of recent happenings, nameless children without a country, child victims of the rage of battle or of political aberration. One wonders if there will be food enough for all the needy people in Europe: but will there be love enough to save all these children ? " [2]

The people who came to Trogen to speak of their Communities gave us part of the answer. The messages brought from the twelve Communities represented at the Conference were striking indeed in their evidence of the similarity of experience and of the spirit in which education is carried on in each Community.

The Communities are at once a problem, an experiment and a solution. Born of the war, an emergency measure for assisting these children—they were, by reason of the psychological unbalance of the children, the thorniest problem ever given to an educator. The situation made necessary the use of educational methods suited to these difficult young personalities, and the organization of the Communites so as to provide a real home atmosphere. Results, both on the academic and the psychological sides, have been on the whole excellent and encouraging.

2. The Reports

The Directors' reports are both moving and impressive, and each in varying degree shows the characteristics we have described. Some of the most typical examples follow.

I. Don Antonio Rivolta, Director of *the Children's Village* at Santa Marmella, Cività Vecchia, Rome, outlines the problem as it first appears:

Children, the real victims of the war, are in many countries still suffering from physical and spiritual distress. From the ruins have emerged street urchins, adolescents quite alone in the world, orphans, cripples, homeless children, physically and formally abandoned. The first problem was how to get hold of these ragamuffins so that they

1. Figures quoted by Walter Robert Corti in the pamphlet " The Pestalozzi Village ", adapted from an article appearing in No. 5, 1946 of the review *Pro Juventute*.
2. *Op. cit.*

could be restored to normal life; how to re-integrate these social and anti-social beings into society as honest, industrious citizens.

Sceptics and pessimists declared that these boys, who had been used to unrestricted freedom, an adventurous life and easy money, could never be persuaded to leave the streets. However, experience in various countries and using various techniques, proved that the pessimists were wrong.

Here is what we have been doing for three years at the *Children's Village* near Santa Marinella, Cività Vecchia. As a first step we gave the children a bowl of soup and a piece of bread and some opportunity for play. Those who showed most eagerness to help in this were not the adults but the children. Youngsters at some of the schools in the town were glad to give up their own snacks for the street boys. That was the beginning of the first assistance centres in Rome, and out of them developed the Children's Village, which aims at taking in and re-educating street urchins between the ages of ten and seventeen. It is not a reformatory or a concentration camp; neither is it a school with a life based on traditional principles and rules. The Children's Village is a free community of boys governing themselves by democratic methods.

The focus of any system of re-education is the child, face-to-face with himself, called upon to realize his own potentialities and enabled to express his personality to the full.

The Village life has a social structure based on the family. Many of the boys have never had a family; others have lost theirs as a result of the war; still others have nothing to remind them of their families save the bitter memory of being left in the street. So that they might see a living example of the warmth and significance of home life, I have introduced a radically new factor—the family. In the Village, the family is represented by a married couple who take the place of father and mother for our boys. The children call them " Aunt Mary " and " Uncle Peter " and can go to them, as they can to the teachers themselves, with their psychological, emotional and personal problems. In such an atmosphere of sincerity and respect for a freely-given promise, the troubled conscience recovers its serenity, the warped spirit finds the true path again, the whole man—even though he may still not' have reached full development—rises to his full stature and absorbs all life's lessons in preparation for the great adventure of tomorrow.

To help in this task the Village is provided with a centre for psychological, medical and educational research and for vocational guidance. By this means we hope to gain a fuller knowledge of each boy's psychological make-up and to be able to assess both his intellectual and emotional capacities and his educability.

The greatest care and attention have been given to the workshops where the boys learn some specialized trade. This is the only sure means of preserving them from the unhappy consequences of street life when they return to society.

II. Mr. ZSIGMOND ADAM, Director of the *Children's Town*, at Hajduhadhàz, Hungary, tells us how, in 1946, the Ministry of Social Security converted a military training camp in the midst of an oak forest, near the village Hajduhadhàz, into a home for children.

We were given buildings and nothing more—no doors, no windows, no electricity, no water—and from this we built up in two years a happy home for 300 children known everywhere as Children's Town.

In addition to their lessons, the children can work in the cabinet-maker's and locksmith's workshops, in the forge and in the machine shop, at tailoring, cobbling and hairdressing, and prepare themselves for practical life. We have had numerous problems to solve. We are still short of toys, games and sports gear, and the equipment of our workshops leaves much to be desired. In consequence, we find it difficult to give these children a balanced education. It is the use of their free time

that has given us, and still gives us, most trouble. Those in charge lack training in educational methods and thus make many mistakes.

During the past two years we have noted that liberty, initiative and self-government have had an excellent effect on the children's development, in spite of the deficiencies of which we have spoken. Putting the children to work has proved an outstanding success—they keep the dormitories and camp in order, decorate the refectory, lay the table and arrange the hall. In the fields and workshops their work is genuinely useful. Two children and one adult supervise the work of the Town every day. In school, too, the spirit of freedom reigns. We have worked out new methods of teaching arithmetic. With the help of combination tables and rapid calculation tables one class has achieved results that any adult might admire. All the other classes are going to follow this example.

Another important success has been achieved in choral singing. Two years ago the children did not so much as know their notes. To-day they are extremely successful in three- and four-part singing. In this sphere too we began by stimulating the children's own interest and their desire to create. We are trying to develop in them the feeling of group solidarity.

At the outset the public and the press were indifferent to the work of the Children's Town, but today the entire press recognizes what we have done. Many educators, school children and other interested people come to visit us, although we are 150 miles from Budapest, in the middle of an oak forest. The Hungarian democracy considers our institution to be one of its most important achievements, because it offers to this most neglected group of children a healthy and balanced education.

We are convinced that the most intelligent means of re-absorbing into normal life these children who have suffered from the war is to found for them well-organized homes on lines similar to the Children's Town at Hajduhadhàz.

In this way we might hope to save thousands from vagrancy, and turn into industrious citizens those who are still at this moment condemned to become a dead loss to society.

III. A typical account of the spirit of these Communities was given by Mr. HENRI JULIEN, Director of the *Children's Republic* of Moulin-Vieux.

The experiment of the Children's Republic of Moulin-Vieux has been going on for two years. From the way it has worked, from its results and development, we can draw the conclusion that the plan is not only practicable, but that it appears to be the best way of fostering moral and intellectual development and social training. The experiment is the outcome of a long evolution and a profound faith in the potentialities of the child.

As teachers in a little school on the outskirts of Marseilles we applied all the new educational methods which assure the child the greatest possible freedom and initiative. And we obtained good results, from the viewpoint both of instruction in the narrow sense and education in the wider one. From 1937 to 1943 we attempted, side by side with our own school work, to help the St. Roman colony of Jewish children. In 1943 it became necessary to take over this colony, for its children were in serious danger from the occupying power. In addition, twenty children were sent to us from the bombed districts of Marseilles. These children were well on the way to becoming delinquents; they were accustomed to stealing from shops and lorries and had been encouraged to do so by their parents. One of them had an apparatus for forging bread tickets.

We organized the group in teams, as is done in many schools that follow new methods. We started as many concrete activities as possible and created an atmosphere at once healthy and friendly. We saw the children change for the better with the most encouraging rapidity. This first attempt at organization confirmed our confidence and hope. A new period, full of difficulties and dangers for us all, was

to show just how far the potentialities of the children could be developed. Having been warned that there was danger of mass deportation, we began a wretched succession of treks from one place to another.

At that time we had eighty boys and girls, aged from six to fourteen. Most of them were French, but there were other nationalities as well, including several German Jews. In the dangerous conditions in which we found ourselves, we needed all the intelligence and good will we could muster. It was seldom that any of the children let us down. We told them that we had complete confidence in them; and they in turn did everything to justify our trust in them throughout our difficult journeyings.

At the beginning of 1944 our wanderings led us to a small village in the Department of the Isère, on the edge of the Vercors. Here our group was enlarged by over 100 children whose mothers had joined their husbands in the Maquis. Some of them were being hunted by the Gestapo. Life was uncertain, accommodation scanty and uncomfortable, security illusory. Between the occupying forces and the Maquis, we had to provide for everything. Yet this period was one of the richest in experience for us. While the adults (teachers and domestic personnel) let themselves drift on the current of events with a sort of fatalism and oblivion, we found among the children a group spirit, a spirit of initiative and self-defence which made them our best helpers.

It is remarkable that during this unsettled period school work remained good. Work and responsibility are the best tonic for the child. During the punitive expedition of the Waffen SS, when all adults were forbidden to leave their houses for twenty days, the older children took the decisions necessary to keep the group going. They worked in conjunction with one woman, the only adult who managed to circumvent the German orders, despite all dangers.

The Liberation found us with all our children healthy and strong. In critical moments we had relied on them more than on the adults in charge. They had shown themselves remarkably clear-headed and brave in the most varying circumstances. They knew their own strength. Gropingly the group began to seek a new form of organization.

This new organization we sought was suggested to us by a chance event. We had among us a little Bessarabian, whose parents, hunted down, imprisoned, and tortured by the Gestapo, had escaped and had played an active part in the Liberation. During Christmas 1944 the father came to see his boy and he told our children the story, as he has heard it, of a children's town in the Crimea, called Torchok, which was entirely run by the children themselves. This story (not quite accurate, as it proved) captured the imagination of our children and was the starting-point of our own development toward a Children's Republic.

The children asked us to make a " Torchok ". We were housed at the time in a requisitioned château at St. Rémy de Provence. We had a considerable staff, including a nurse and some " monitors ", and we had sixty children, boys and girls in equal numbers, aged from six to fourteen. Some of the children were intelligent, some backward or of poor intellect, most of them average children. We were a little surprised at their request, but we agreed to the experiment and recommended the election of an administrative council, which should assign jobs to the children, fitting in with what was already being done by the staff.

We took part in the choice of this council, which was elected by a show of hands.

The six members of the Council met in private, worked out rules and assigned jobs: the maintenance of discipline, order in the classrooms, organization of free time and special holidays, cultural work outside the time-table, the time-table itself, supervision of cleanliness and sanitary arrangements, decoration of the walls, supply of flowers, etc.

But this bastard sort of organization soon led to clashes with the adults in the camp who, although they knew what we were trying to do, took advantage of our absence to reprimand the children for trivial faults and blunders. The children

then asked for and were given permission to run the place for one day every week—a day off for the entire staff. This was meant to be a kind of apprenticeship and, while we personally were quite happy about the new arrangements, the children were not. They obtained a promise that when the staff were away on holiday a complete experiment should be tried out. This was done during the holidays in 1945, with great success.

From January 1945 to July 1946 things remained at this stage. The children filled a double rôle: they were actors and onlookers. As actors, in the limited sphere of activity allowed them, they took pride in seeing that work was well done and in striving for perfection and justice. The decisions they took were clear cut, if rather strict and unbending and everybody bowed to them, although the Council had, on occasion, to intervene and enforce its will. A spirit of collective rivalry developed in an atmosphere of happy, brotherly activity. In their rôle as onlookers, the children studied the conduct of the adults attentively. To keep the peace we had to strike out of the minutes criticisms which, though just, erred on the side of severity. Useful council recommendations in such matters as meals, laundry, and the general upkeep of the place had to go through us. The staff maintained a struggle with the children which was painful for all.

In July 1946 the school year ended with complete success in the exams. More than ever the children's hearts were set on making their Republic a reality. We came to the conclusion that the time was ripe for the experiment, for we were due to leave the château, which was being returned to its owners. We were offered huts and tents. It was agreed that the children should set up a camp in the Isère river valley and run it themselves.

Our old lorry carried sixty children off to a new life. They were full of joyful anticipation, for they were going to put into effect the plan they had been thinking of so long. The experiment we were sanctioning had its risks and they were aware of them, but they were determined to succeed. They owed it to us to do so. Off we drove, I at the wheel, they packed in behind me, singing lustily.

The new form of organization took more or less definite shape from the moment of our arrival. But the children were to run into unexpected difficulties and to go through some sensational adventures. The council faced these tests calmly and with optimism. They built the camp. Then a cyclone—in the course of which they saved one another from the floods it unleashed—suddenly stripped us of much of our equipment and complicated everything.

Financial problems. Administrative problems. Problems of accomodation. We had a house, half of which we handed over to the children. There were also a couple of old houses to be reconditioned. It was all incredibly precarious. From long experience in running institutions, we have no hesitation in saying that we should never have extricated ourselves from this situation if we had had a staff of adults who insisted on their rights and the literal observance of their terms of employment. But we had sixty children, whom we could not and would not abandon, who did not want to leave and who were more firmly determined than ever to continue their Republic.

In June 1948 our financial and administrative problems were still as great as ever. But the children had built their house and were establishing and perfecting their internal organization. The place was becoming daily more comfortable. It was now workable and very pleasant. It was furnished and equipped by the "Don Suisse". Such as it is, and built by their own hands, it now seems more beautiful to the children than the finest château in the world.

All these achivements have not prejudiced our general activities or the scholastic work. All the children we entered passed their exams at the end of the year—primary certificates, secondary certificates, athletic diplomas—and they passed well.

So much earnestness, courage and perseverance have won for the little Republic the affectionate esteem of the authorities of the Department as well as of the rugged and suspicious peasants of our valley.

Le guet dans les rues de Varsovie en ruines : sans distinction d'âge, garçons et filles ont participé à la résistance.

Standing guard in a ruined Warsaw Street... even the youngsters joined the Resistance.

Même les tout-petits n'échappent pas aux effets de la misère.

The smallest babies bear the scars of misery, too.

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Totem, wigwams, village peau-rouge : un petit garçon s'évade de l'atmosphère accablante de Vienne détruite.

Totem poles, wigwams, a Redskin village : a little boy's imagination finds a way to flee the tragedy of Vienna's ruins.

Dachau : tant d'autres sont morts dans l'enfer des bagnes nazis.

Dachau : so many other children lived and died in Nazi hell-holes like this.

IV. The importance of a family atmosphere and cultural interests in freeing children from any inferiority complex is the main principle of Mr. BOURGUET, Director of the *Rayon de Soleil* at Pommeyrol, St-Etienne-du-Grès, France. The success he has achieved in more advanced studies is particularly interesting.

Before it was decided to establish a *Rayon de Soleil* at Pommeyrol in the village of St. Etienne du Grès, the following questions were discussed: whether it was preferable to set up a group of houses forming a hamlet, populated entirely by children with abnormal backgrounds who would therefore continue to live an abnormal life; or whether it was better to set up, little by little, houses sheltering a certain number of these children who would live a family life within an already existing village. The second course was chosen.

This gave rise to further questions. Should a place be chosen which was becoming depopulated, far from the main economic and cultural streams of today? Or should we rather settle in a village growing in population and prosperity, a village with a future? Again the second course was followed.

What were the reasons for these decisions?

Judge Henri Rollet, founder of the *Rayons de Soleil* in France, had always insisted that if children from bad surroundings or from Public Assistance Homes were to escape from their abnormal background, they should be educated according to a pattern of family life which would gradually restore them to a normal state; they should, in particular, have the same schooling or do the same work as other children of their age. This meant that they must live together in similar conditions. We concluded that the pattern of their lives should be in every way as normal as possible, that it should embrace general home training as well as relations with fellow pupils and fellow workers. Their *child* or adolescent " citizenship " amid a group of ordinary families, should be as average and have as little that was " special " in it as possible.

Making our children part of a growing village yearly increasing in potential wealth and situated in an economically and culturally expanding region seemed the right thing to do for valuable young citizens capable of finding a place in the community and becoming part of it as workers, wives, or husbands.

This does not mean that we disapprove of the principle that a Children's Village may consist in the main of children with abnormal antecedents. Many years ago the *Fédération des Rayons de Soleil de France*, of which Madame Remande, the Directress of Pommeyrol, is President, set up a village for children without families. However, we thought it wise to try an experiment of the Pommeyrol type, the results of which would be valuable to specialists in children's problems and might even affect the future of our own village.

We wanted to remain faithful to our principle, which results have justified, that no more than twenty-five or thirty children should live in one house; the ideal would be about twenty.

Article 1 of the Statutes defines the object of the *Rayons de Soleil* thus: " To give orphans and homeless children not only shelter but a family life ". What was to be the pattern of this life?

In a normal family there is a father and a mother. As far as possible, each *Rayon de Soleil* has this masculine and feminine influence so essential to discipline and balance. At Pommeyrol the " mother " is Renée Remande and the " father " Georges Bourguet.

The child is taught not to feel inferior or abnormal in any circumstances or environment. We train him to confide freely and frankly in his " parents " or elders. The confession of a fault, a sorrow, or even a vice, provides release. An atmosphere of simplicity and sincerity encourages this spontaneous frankness. Contacts with children of different ages, both in the village and in the outside world

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are made as numerous as possible. The guiding idea is that the child should feel he is the same kind of person in every way as those who have real parents and a real family. Each child has a " godfather " and a " godmother ". In this way the inferiority complex of the unattached child, without human and social roots—a complex so tragic in its results—is destroyed. He can dream of a happy future and work to fit himself for it.

Each child receives primary education; but our essential task is to discover his vocation. Nine of our older children are also attending secondary or high schools.

Eugène is seventeen. He has just passed his *baccalauréat* in Philosophy and is working for the entrance examination of the *École Normale Supérieure*... an exceptionally gifted boy.

Victor is fifteen... an artist, gifted in sketching. We hope to send him to the *Beaux-Arts* when he has finished his classical studies.

Gertrude is eighteen... beginning her year of philosophy. Purposeful and industrious, she plans to take up medicine.

In determining the vocation of each child we do not limit ourselves to the liberal professions. For instance fifteen-year-old Paul has just passed his primary certificate and we have placed him in an agricultural school, as his vocation for farming is quite evident.

The ceremony of observing the many birthdays each year establishes a tradition both grave and gay. We celebrate Mother's Day, Easter, Christmas and Saint Nicholas' Day. Our children take part in the village festivals, along with their friends in the village. They are often given the place of honour because they are better at singing, reciting, acting, miming and performing folk dances.

Art is a great means of self-expression which often affords release to children; witness the drawings that our youngest children make of their own accord, the clay models they are so keen on, and the patterns they cut out. These things are valuable pointers.

V. *The Città dei Ragazzi*, of Turin, Italy, described by Mr. GEORGIO C. JACHIA, is a typical example of the spontaneous educational methods of these communities. Starting as welfare centres they try to base their educational work on the living psychological reality of the situation as they find it.

The *Città dei Ragazzi*, whose aim is to protect children from material, moral and spiritual perils, was not born of any preconceived scheme, but of living needs experienced every day in the town. In this way arose a new type of organization designed primarily to meet urgent local needs. Today, with 140 children, the *Città* is working satisfactorily. We have no large halls or lounges, no great comfort, but simply a group of small houses with all the warmth of a home atmosphere.

Our staff are men and women who intend to devote themselves permanently to the work. We believe that children should feel completely at home with them: they ought not to *fear*, or merely respect them; they should love and understand them. Our watchword is: " Be open with the children ", and it produces very good results. The youngsters appreciate the sense of independence given them, and we try to follow this principle.

We feel that more important than any educational programme, is the spirit in which the teaching is done. This spirit, we believe, demands three complementary qualities in educators—gentleness, tact and decision.

By exchanging ideas we have arrived at a summary of the principles on which teachers should base their work:

1. There are no nasty children.
2. Every child has a personality of his own which ought to be respected.
3. Children should always be free to express their thoughts and aspirations.

4. We should respect the child's world, and adapt ourselves to it with the help of our own memories of childhood.

5. Children from the streets should regain confidence in life and respect for authority as embodied in persons and institutions deserving it.

6. Children should be given a family background.

Practical consequences:

We should reason with children, discuss problems with them, and never force our point of view upon them.

We should explain through suggestion the reasons for organization and discipline, instead of trying to enforce them without explanation or discussion.

We should be careful not to violate rights which have been granted to the children's community.

We should never miss an opportunity of showing confidence in youth and should seek their confidence in return.

We should only require of the children what is necessary; by so doing we can enforce our authority where needed.

Let the children live; by asking little, one receives much.

VI. The *Cité Joyeuse du Foyer des Orphelins*, at Molenbeek, Belgium, which receives physically and mentally handicapped children, particularly stresses the use of active methods in teaching, and works in close touch with the Decroly Institute. MR. DE GRONCKEL, secretary of the Cité reports as follows:

At Molenbeek, Brussels, five cottages make up *our Children's Garden City*. In the immediate neighbourhood, are three houses occupied provisionally, so that these buildings together comprise eleven "homes". The *Cité Joyeuse* accommodates permanently 260 children.

These are children who have no homes because their parents are dead, ill, unsuited to have charge of them, or unable to give their children physical or educational care at home. They include mental defectives, problem children, cripples, those who suffer from nervous disorders or other illnesses.

Each home is organized on a "family" basis, as a small, co-educational group with teachers acting as "father" or "mother".

The children are grouped not according to age but to educational needs; in principle, a child remains in the same home throughout his stay at the *Cité Joyeuse*. When the boys reach puberty however, they are grouped in homes by themselves.

New arrivals stay for two or three weeks in the observation wing for medical, psychological and behaviour reports. After that they are sent to the home best suited to them. There are mixed homes for normal children attending school, a home for those under apprenticeship, and a home for defective adolescents. There is a special establishment for children who are ill, crippled or afflicted with nervous disorders.

Normal children attend the public schools—primary, secondary, technical and trade. For those who are defective or who present character problems a school (subsidized by the state) has been set up in the *Cité* itself; here special methods are used, based on the principles of Dr. Decroly.

There is a committee for vocational guidance of the adolescents. Its decisions are based on the wishes of the adolescents themselves and of their families, on the reports of the staff, and on the recommendations of an official Vocational Guidance Office. There are no restrictions as to the careers open to the children, except their own fitness.

Mentally deficient adolescents go through a pre-apprenticeship in the *Cité* under the direction of qualified instructors in gardening, bootmaking, carpentry, electrical work, etc. For the girls there are courses in needlework and housekeeping.

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VII. Professor Ernesto Codignola, Director of the *Scuola-Città Pestalozzi* at Florence, Italy, stresses in his report the importance of the origins of the children and the methods which are suited to their re-education.

It was necessary to find some way of aiding children who had been abandoned and who, swept up in the maelstrom of violence and despair, had *lived* a hand-to-mouth existence in *order to keep alive.* They had been forced to engage in the most extraordinary occupations, many of them degrading and shameful. It was an idea of profound and happy inspiration to offer these young savages, children and adolescents, the shelter of a quiet home; to abandon the routine and discipline of the traditional school, so as not to make them feel too keenly the break with an existence, full of snares, humiliations and sufferings, but not entirely devoid of attractions; and to adopt in these educational centres methods and habits born almost spontaneously in the course of the children's vagabond life.

Thus, almost without perceiving it, these pioneers stumbled upon an exact and concrete answer to many problems which had baffled the ablest and most alert educators. They demonstrated with the persuasive eloquence of facts that it was possible, even in the least favourable conditions, to educate and radically transform boys and youths who had been corrupted and dehumanized by years of hardship, hunger and crime.

The Pestalozzi School-Town was founded in January 1945, immediately after the Liberation. The choice of one of the poorest and most ill-famed districts of Florence, Santa Croce, a haunt of vice and crime, was deliberate. Active participation by teachers and pupils in all the tasks of community life, from the most menial work (house-cleaning, cooking, etc.) to the most solemn ceremonies is the basis of its organization. From the job of door-keeper or cook to the supervision of order and justice, this chain of activities involves the personal initiative of each individual within the framework of collective responsibility. The school is a real town, with all the diversity of functions which characterizes a self-governing community.

Yet order is not imposed from without. Naturally, the children are not left to their own devices, but things are so arranged that order arises spontaneously from the practice of community life.

From the very beginning, the young toughs of Santa Croce demonstrated by improved behaviour that they accepted this form of discipline, although it differed profoundly from their previous existence which knew no restraint or law.

Work, the keystone of the school, is so completely integrated in its organization that it is no longer a problem. It is not regarded as one activity among many—it informs them all.

School ceases to be the artificial, soulless, boring place that all of us have known, and becomes the centre of spontaneous social activity. When school again becomes a natural environment, a live community of industrious minds, it not only realizes the aspirations and fills the needs of children and young people, but many of the problems which usually plague teachers either fail to arise or are automatically solved.

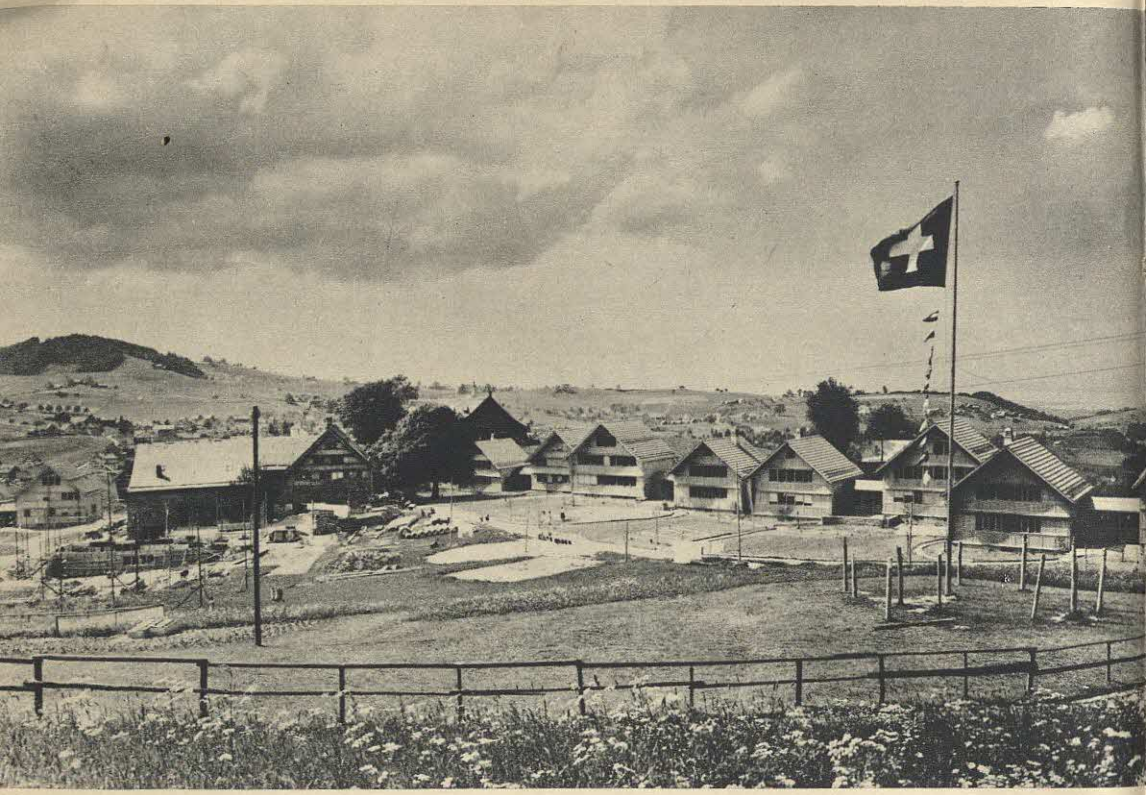
VIII. *The Swiss Home for Spanish Children* at Pringy, Haute-Savoie, France concentrates on the need for a family life, as was shown in the report presented by its director, Mr. Roger Vidonne :

At Pringy we take charge of orphans, semi-orphans and a number of children whose parents are living, but who are ill (tubercular, crippled) or are living in miserable conditions. We have forty-six boys and girls between three and sixteen years of age. All bear the marks of the war years, of exile, poverty, promiscuous living conditions, malnutrition and neglected education and training.

Children who have lost their parents and have for years been living with private

On vote dans la communauté d'enfants de Hajduhadhaz (Hongrie) : les jeunes électeurs s'apprêtent à accomplir leur devoir.

An Election at the Hajduhadhaz Community, Hungary : the young citizens get ballots and pencils.



Le village international Pestalozzi.

The Pestalozzi International Children's Village at Trogen, Switzerland, under construction. Volunteers of many nationalties shared in this work.

persons or in institutions, suffer without the love of parents. When the others talk of " Daddy " and " Mummy ", they say nothing, but look very sad. One senses in them a premature hopelessness and sadness which are heart-rending.

The level of intelligence is rather low. Generally speaking, the children are very backward, due to irregular schooling during the war, lack of educational facilities, and the general poverty of their environment. What is mainly felt in a Home like Pringy, following the children's arrival, is the lack of family training. Nothing is so important to human beings as their years of childhood. These years stamp their whole life; the warm love of parents and the atmosphere of peace that prevails in a happy home help to build up the child's character and are assimilated into his social outlook. Instead of this, the early years of most of our children were marked by want, fear, scenes of horror and family bereavement. As far as possible we try to give the child a better environment, where patience and affection will restore his sense of right and wrong: but above all we aim at building up confidence and love.

IX. The *Ile-de-France Community School* at Longueil-Annel, Oise, France, has a special character because of the poor intellectual capacity of a number of children, because they are older (adolescents), and on account of the experimental and technical purpose for which it was founded and which guide organization. It is all the more interesting to find that the school is based on some of the broad educational principles which, in a more empirical fashion, inspired other communities composed of more normal children. Dr. Robert Préaut, Director and Technical Adviser, gives us a succinct report:

At the end of 1945 a small group of specialists, who had studied problems of handicapped children or those exposed to moral danger as a result of the war, undertook to apply as a practical experiment the conclusions of the Technical Council which, during the occupation, had been considering what measures should be taken to deal with such problems in France. The place chosen for the experiment was a small secluded hamlet, fifty miles from Paris, near a large dilapidated château with 250 acres of farm-land.

The proposal was to hand over this estate to boys of over school-leaving age suffering from educational, mental or physical handicaps or from defects of character; to make the restoration of the land and buildings a centre of interest for these lads; and to encourage the establishment of a real village in which varied productive activities would provide centres for apprenticeship, in a natural environment and with all the customary associations of ordinary life. This village, with its families, trades, leisure, business and community life, was to be the instrument which would enable educators to study, care for, and teach misfit children and restore them to normal life.

At present, one-third of the population of the Community School, which can accommodate at least 150 boarders, consists of adolescents of normal intelligence, but suffering from defects of character; the remaining two-thirds of the children are of less than average intelligence or weak-minded. The average level borders on mental deficiency and, as a result, the Community is infected with intellectual sluggishness.

The boys already have the choice of apprenticeship to twenty-three different trades, from building to agricultural work, and including crafts such a shoemaking, hand-weaving and pottery.

Vocational training is in the hands of six specialized technical monitors, qualified to give normal pre-apprenticeship instructions, and of fourteen carefully selected craftsmen who employ the boys as assistants and so instruct them in the elements of their trades. We also hope to install enough modern equipment in every branch

of the establishment to make a small apprenticeship centre where the pupils will help with maintenance and development work and thus reduce the drain on the budget. The boys learn cooking and house-keeping and are themselves building and fitting up a large part of the premises.

Our educational staff consists of seventeen monitors, teachers or psychologists for 100 children. Tuition is given in three classes. One class aids the development of backward children; another, for the brighter pupils, leads to the primary school-leaving certificate. Between those two, a supplementary class aims at remedying serious gaps in education and giving practical instruction. There is a full-time specialist dealing with physical education and another with psychotherap.

A striking feature of our system is its great flexibility and the variety of its educational methods, which are adapted to every individual case. The boys are classified first according to psychological characteristics (problem or backward children), and secondly, according to vocation (rural group), or the educational methods used: treatment to stimulate physical or mental development (woodland camping) and group psychotherapy (family group). About ten children are also boarded out with families in a neighbouring village but spend their days at the Community. Direct and constant supervision of these latter children is exercised by the Social Service Branch of the Institution.

The children are organized as a "Republic", which they run with the aid and under the supervision of our educational staff.

X. Mr. René de Cooman, Chairman of the *Children's Town* at Charleroi, Belgium, emphasizes the regenerative influence of his Community on children whose opportunities have been of the very poorest:

The majority of our children come from very poor and, sometimes, alas, extremely bad environments, and their new life with us contrasts sharply with what they have known at home. Of the 253 children now in the Town, 144 boys and 82 girls come from Public Assistance Homes, 3 boys and one girl (not delinquents) were sent us by the Juvenile Court or by the Public Prosecutor; 71 other children are complete orphans, 59 semi-orphans, 53 moral derelicts.

Children are admitted to the Town from the age of three. We hope indeed, to set up a cottage specially equipped for the smallest—a real babies' home. Our protégés stay with us beyond the age of fourteen, even when they are earning a wage that enables them to contribute to their keep, for we believe that this is the critical age when they need guidance if they are not to fall into bad habits. They may, of course, remain with us as long as they like.

The Children's Town is planned as a group of cottages. These are of three types, according to the age of the children for whom they are intended. We could have opened our own schools, for our numbers would have justified it, but we considered it preferable to send our children to the existing schools, so that they could maintain contact with children outside. All our children are examined at the age of twelve by the School Guidance Office and at the age of fourteen by the Vocational Guidance Office.

Among our present pupils who have chosen a trade or a profession there is not one who does not hold some respectable position which puts him beyond the reach of poverty. All of them maintain contact with the Children's Town which received them and trained them to become useful citizens.

What characterizes our children in the moral sphere is the candour and readiness with which a child who has done wrong admits his fault. Here we see the result of a rational and patient education, such as our staff aims to give. And if a newcomer displays a sly or deceitful character, it is often the children already living in the Town who take him in hand.

Very striking and gratifying results have been obtained in training children of war-time collaborators. At home they were set a bad example. They now endeavour to show themselves worthy of the interest that is being taken in them. We have succeeded in making our children into free, honourable and public-spirited people.

Thanks to our system of cottages, the child does not feel that he is a mere number, as is inevitably the case in big, barrack-like institutions. On the contrary, the family spirit which pervades our cottages makes him intimate with those who have charge of him, instead of constraining him by a system of rigid rules. Healthy and varied activities enable him to forget his misfortune. He will not tend to become embittered and later an enemy of society. On the contrary, he will be able to face life with good health as a respectable citizen and will never feel inferior.

XI. At the *Giardino d'Infanzia Italo-Svizzero* at Rimini, Italy, founded in 1945, through the initiative of the "Don Suisse", the importance of the educational method is so well understood that teacher training forms an integral part of the Community's work. There are 150 places for day pupils in the nursery and primary school and twenty places for war orphans as boarders. Miss BARBARA STRATIESKY, Assistant Directress of the Giardino, outlined the following main points to the Conference:

The aims of our Village are: to help the child to live in a healthy environment; to aid the poorest child victims of the war to overcome the consequences of their material and psychological sufferings; to encourage study and research into new educational methods; and to train teachers for the work of "new" and "activity" schools. These guiding principles underlie everything done in the Village.

In addition to this work, the Village provides a periodical Refresher Course for teachers and kindergarten workers. The selection of candidates is left to the Education Centre in Milan.

The results obtained in terms of hygiene, physique, and education, have brought the *Giardino d'Infanzia* to the attention of municipal and educational authorities, as well as of the surrounding population. Parents are delighted to send their children to the Village, convinced that they will become healthy and well-educated, both physically and morally.

The three fundamental activities of the institution—the nursery school, primary school and orphanage—are run on the same lines, subject to adjustment to the capacities of the different age groups.

One of the Directors' main concerns was to create the right environment. Educational principles were applied in all details of building and equipment. The educational environment comprises not only the school-rooms, but the garden, sewing room, carpenter's shop, laundry and kitchen. The children take part in building up the proper " atmosphere " each day, everything being designed to promote team work, spontaneous activity and children's occupations corresponding to real life. This " atmosphere " in which we carry on our work offers a particularly rich field for observation.

The application of modern educational principles makes the best possible contribution to the healing of these child victims of war. The majority have blossomed out physically and morally in the family setting of the Giardino d'Infanzia.

Not having a psychiatrist among us, we have had to decline to take anti-social children.

We are engaged in studying the following problems:

(*a*) Psychological needs of nursery school and primary school children;
(*b*) Individual activity work for the children;
(*c*) Free choice of activities by the child;
(*d*) How to balance individual and group work for children in the same class;

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(e) How to entrust responsibilities to the children;
(f) Self-government in relation to the child's intellectual and moral capacity and to his real position in the world;
(g) How to establish direct relations with all who work at the Village—the gardener, carpenter, dressmaker, laundress, cook, secretary, etc.—if possible by means of work suited to the child's age;
(h) How to foster creative activity among child victims of the war—drawing, painting, modelling, music and eurhythmics;
(i) The "centre of interest" principle in teaching;
(j) Participation of all sections of the school in celebrations, special days, plays, etc.

XII. Mme E. DA COSTA, delegate of the Aliyah Association, described the *Children's Village of Kfar Jeladiem Ilianah* at Apeldoorn, in the Netherlands. This village had a special character because it was a transitory home for foreigners on Dutch soil, designed to prepare 450 Jewish orphans from various Eastern European countries for emigration to Palestine. (With the emigration of these orphans, the Village has now been closed). Education was conceived in terms of harmonious integration in the country which was to be their homeland. Nevertheless this village has made an important contribution as a community of child victims of the war.

It was decided to establish a Children's Village in the buildings of an old Jewish hospital, situated in extensive woodlands near Apeldoorn. The Dutch Government allowed one adult for every ten children, so that it was possible to bring the children's own teachers and leaders from Eastern Europe and also some from Palestine. House "mothers" and other non-teaching staff had to be found in Holland.

Individual education was found to be suited to these children's needs. On this point the psychological adviser was quite definitite as each one of these children suffered from a more or less acute neurosis. They were over-disciplined and at first simply did not know how to play. When at last they did begin to play, they were very aggressive. The children were sent in turns to a small house at the seaside, in order that, after living so long in camps, they might at last feel themselves to be members of a normal community.

XIII. Family setting and self-government are the main themes of the report on the *Children's Settlement of the Pax Social Foundation* at Budapest, Hungary. This community was not able to send a representative to the Conference.

The Boy's Town, Gaudiopolis, is situated in a big park among the Bude hills. The three settlements cover a large area and accommodate 183 boys from six to twenty years of age. They are grouped according to age in separate houses run by "mothers" and senior monitors and monitresses. There are two houses for boys from six to eight; two for boys from nine to twelve; and another for boys from thirteen to twenty. Boys between six and fourteen receive instruction from eight teachers in the Gaudiopolis primary school; and boys of fourteen to eighteen attend secondary or technical schools in the town. In addition to academic subjects they are taught the rudiments of joinery, locksmith's work, shoemaking, tailoring and various skilled crafts. Theoretical teaching is thus completed with practical work. Settlement "mothers" take care of the boys' health.

The Girls' Town, Tildy Zoltànné, provides a home for fifteen girls from age six to fourteen—orphans, semi-orphans, war orphans and girls exposed to moral danger.

The first aim is to give them the family environment they have lost, the prime

requisite for their recovery. Unhappily, the family was the first victim of the war, hence the tragic necessity to organize these children's settlements. But our houses are homes, not boarding schools, and for this reason we have chosen the more expensive system of detached buildings. Our children live in groups of twenty-five to thirty (the ideal number would be fourteen or fifteen but financial difficulties prevent adoption of this arrangement).

The large number of children living together called for the organization of a system of self-government which has proved very satisfactory. Laws enacted by the youngsters themselves and by their council are much more effective than edicts and orders from grown-ups.

The results have been good. Many children who suffered deeply through being deprived of their homes have found happiness. I could quote many examples. Delinquents under fourteen years of age recover much more rapidly than older children who have had to struggle for years and are unable to accustom themselves to a normal law-abiding life.

XIV. Dr. Annamaria Principalli, Director of the *Convitto della Renascità* for war orphans at Novara, Italy, did more than show how methods of self-government can readapt difficult children to social life. She illustrated by concrete examples the emotional mechanisms which intervene in relations between adult and child, and placed the facts of war in their true psychological setting. Like the Director of the Rimini centre, she emphasized the importance of " active " teaching methods in restoring to these children abilities they have lost as a result of the many upheavals which have upset their lives.

In September 1947, the orphans' section of the Communities of the Resurrection, founded in Milan in 1945 by a group of partisans, was transferred to Novara and organized as an " activity " school.

Its seventy pupils, aged from six to seventeen are the children of men who fell in the war or in the struggle of the Italian Resistance, children of deportees who died in the concentration camps, children of fascists who died in the political struggle. They come from all parts of Italy and all sections of society, but lack of homogeneity does not of itself create any special difficulties as regards discipline or education. On the contrary, it has the advantage of giving the boys a deeper understanding of the political and military vicissitudes through which Italy has passed.

We did not begin with any preconceived theory laying down in advance our Community's pattern of life. We adapted ourselves as well as we could to the limitations of the financial resources at our disposal and the problems arising from the special mental and physical characteristics of our pupils. To a certain degree, indeed, the uncertainty of our material resources helped us to solve our educational problems for it created a better spirit of co-operation and prevented these boys from being removed too abruptly from the kind of existence to which they were accustomed.

One of the most striking features of these children's behaviour is their almost morbid sensitivity to any kind of injustice, real or supposed. It is as though unconsciously they expect nothing but malice and despotism from adults. They show a more or less unconscious fear, a deep distrust of the intentions of others, a precocious, almost innate, perspicacity in detecting faults. They display these characteristics not only towards people inside the Community but also towards the whole outside world, including their own parents. This more or less clear-cut attitude contrasts sharply with the bonds of deep solidarity, affection and generosity which bind them among themselves. The chief enemy, in their eyes, seems to be the adult generation.

These children do not so greatly fear a reprimand, a punishment, or a deprivation, as the possibility that one might take advantage of their weakness to oppress or

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trick them. Lively and fond of physical comfort, they are nevertheless ready to give up any advantage if they believe their rights are in the least infringed upon. To illustrate this state of mind it would suffice to run through their personal files or, better still, to study the biographies which we ask them all to write when they first join the Community.

In their lengthy and completely natural accounts of their experiences, they might describe in almost equal terms a bayonet plunged into the stomach of their brother, and a little dog killed by a tommy-gun. For them Germans and Americans, partisans and fascists are all on the same level.

" For several days ", runs one account, " we lived in this place (a half-destroyed gallery). Then the Germans came and forced us to leave because it was dangerous. But at night we returned because we did not know where to go. This lasted four days, until the Germans got tired of turning us out and decided to give us something to eat. Later the Allies arrived and in turn made us leave because it was cold there and because it was dangerous. But they did not tell us where to go, so we returned once more. The bread they gave us was whiter than the German bread. "

When you know something of their lives, you cease to be astonished that they throw on society, without discrimination, the entire responsibility for the evils they have suffered.

This rather undefined feeling of persecution creates serious difficulties in education and discipline. The children are intolerant and impatient at the slightest hitch or obstacle, make excessive and unjustified claims, and show a tendency to take the law into their own hands. The most striking feature of their psychological state is their emotional frustration and repression. Their lack of emotional balance is aggravated by their particular family situation: besides having lost their father or mother many of our children are, in fact, complete orphans because they have also lost the care of their surviving parent who is either living an immoral life or has abandoned them. In the most fortunate cases the mother admits that, under stress of economic difficulties and her own misfortunes, she has treated her children from their earliest years with harshness and impatience, or that she has overwhelmed them with complaints and worn them down with her endless tears, until they became more and more disobedient and refused to stay at home. This mutilation of the children's emotions and lack of protection may have two types of symptoms: in some, it takes the form of apathy, indifference and peevishness, or excessive sensitiveness, timidity and a tendency to tears; in others, rowdiness, restlessness, impudence, a desire to tyrannize and an inability to control themselves.

Our pupils' parents have noticed that, when reprimanded, they react with sneers or nervous laughter. Others suffer from bed-wetting without any organic cause.

We do not consider that the psychological troubles of these children are the direct consequence of the most obvious phenomena of the war, such as fears caused by bombing, shocks resulting from the sight of blood, etc. In our opinion, the bloodshed and destruction they have witnessed, even the terror, have not really sunk into their minds; very often they did not clearly appreciate their danger, and the hatred and violence of war have probably left a much deeper mark on adults than on children. We have not noticed in our pupils any particular spirit of agressiveness, nor has this revealed itself when we have made character studies of them in conjunction with the municipal psychology clinic.

The real reason, we repeat, is that the very core of their emotional life has been disturbed by the vicissitudes their families experienced during the war. Their confidence and optimism have been shaken and the development of their social relationships disrupted. One of our pupils, who had previously been in another Community, had lost a whole year of school because of a continuous trembling which prevented him from writing. He told us, in the course of a psychological examination, that the trouble first appeared when he realized that the boys in his school were in the habit of " splitting " on one another. " Were you punished because of these boys? " we

asked him. " No ", he replied " but my father was shot because he was denounced by a spy, and since then I have been afraid of spies ". Only one boy mentioned an incident specifically connected with the war when we asked him to tell us of some occasion when he was afraid. This was his story: " The bombing began and we had to leave the house. While we were running, I remembered that we had left a goose at the house. It was a sweet little thing, very affectionate. It used to cackle whenever it saw me and I used to take it in my arms. " He had a lot to say about this goose. Then: " I returned at once, paying no attention to my mother's shouts. My only thought as I ran was that the goose might already be dead. " " But wasn't it the bombs you feared? " we asked. " No, I was only afraid that the goose might be dead. There was plenty of space between the houses and I knew that the bombs couldn't touch me while I was running. " We knew from experience that this sense of personal invulnerability was very common among children during the war.

The educational problem we must solve therefore, is not merely how to eradicate war memories, but to restore the children's emotional life to normal.

We know that it is difficult for any children's community to replace the warmth of a normal family life. It is especially difficult because it is seldom possible to inspire a really deep love for children in the people engaged to look after the children of a Community. Nevertheless, we must somehow restore the child's respect for adults and confidence in them. If children still have confidence in the ability and wisdom of adults, one can reason with them and gentle persuasion will bear fruit. But it is not always the same with our boys, especially when these means are used deliberately rather than spontaneously. We have often noticed that our boys are quick to detect and to despise the smallest sign that could be interpreted as weakness or as an attempt to win their favour. What they need above all is to feel safe and secure. As one step towards this end we insist on absolute and impartial justice, and do our best to hold everyone to it—boys, teachers and non-teaching staff. Under this system we have seen the psychological tension of the boys gradually relax; their tendency to violence has diminished and they have become more natural.

In this way, little by little, bonds of affection have been formed between boys and adults, confidence has grown and the boys have become more amenable. We have not yet achieved the results we seek, the main obstacle being a certain resistance from the educators themselves. But we believe that we are on the right road when due allowance has been made for the time factor. Economic difficulties and serious organizational problems compelled us this year to send our boys to the day school and confine our out-of-school staff to hearing their lessons and correcting exercises. This solution, which we were obliged to adopt for the first two terms, had almost disastrous results. Nearly all our boys received such bad marks that they might well have been judged incapable of all intellectual activity, if not completely abnormal. Only in the last three months have we been able to supplement and replace attendance at the ordinary school by lessons in the Community, based on the principles of the " activity school ". Despite the severely limited time at our disposal, our results exceeded our greatest hopes. Sixty-five per cent of the boys taking industrial and commercial courses passed at the first attempt, and the rest were kept back in such subjects as drawing, which require much practice and continuous training. Ninety per cent of the boys attending primary school received their annual promotion, as did all those who had been attending the classes in the Community from the start. These results are worth mentioning because they show how inadequate, and in some cases actually harmful, is the teaching in public schools for all those children whom war-time circumstances have thrown into a peculiar intellectual and psychological state.

In these boys we particularly noticed defective powers of memory, concentration, sustained attention and abstract thought. Knowing how difficult it is to define precisely the observations one makes in the course of teaching, we checked and supplemented them by mental tests. Lack of time and means restricted us to Terman tests, which

did not allow of a close study of various aspects of attention and concentration. The results appear however to confirm the impressions gained in the classroom: in almost all cases the tests which produced a negative result were those involving repetition of words, phrases, numbers, memory of patterns, etc.

Only three boys out of sixty-six are in classes corresponding to their age; but despite this most of them have normal intelligence and some are above average. The explanation is that the exceptional circumstance in which they have lived and to which, if they were to survive, they had to adjust themselves, have developed in them precocious powers of reasoning and especially of criticism; the need to probe ideas and grasp them by concrete experience, in order to assimilate and retain them; an unusual attachment to reality, a practical sense and an inventiveness above their age. These positive qualities have revealed themselves in psychological tests as well as in the course of lessons and general community activity. It is obvious that their precocious experiences, the practical difficulties they have had to surmount and their intimate contact with vital problems of existence have fostered in these boys a maturity of judgment, a severity of criticism and a need for reflection which cannot fail to have an effect on their cultural education.

These mental tendencies are certainly not peculiar only to our pupils. Most children in Italy and other countries who have suffered from the war undoubtedly feel today the continued effects of their experiences. The problem thus is not confined to providing shelter and help for these children. The supreme need is to find the most effective methods to restore their intellectual powers and capacity for work —a recuperation which the traditional school is quite incapable of providing.

Active methods of education can not only find in these children an extremely favourable field offering the possibility of fruitful experimentation, but are in addition vitally necessary, provided they can be adapted to meet the special needs of post-war children.

XV. The distinguishing feature of the *Pestalozzi Village* at Trogen, Switzerland, is its international character. As Dr. Meierhofer's report in the next chapter shows, the children of Pestalozzi have all lived through years of very dramatic experience and constant attention is paid to their psychological needs.

Mr. Arthur Bill, Education Director of the Village, told the Conference that Trogen today has 132 orphans in its eight houses. They are of both sexes, aged from six to fourteen and of seven nationalities; all have lost both parents and have no other relatives.

Children of the same nationality and the same religion are grouped in family houses, with three or four teachers to each fifteen or eighteen children. Each house has its own school where lessons are given in the mother tongue and textbooks correspond to the curriculum of their native country.

Out-of-school activities bringing all the children together play an important part in educating them in international understanding. The teachers also share fully in this experience and are in complete harmony with both their colleagues and the pupils. This is indeed essential, although it is not always easy to achieve.

Visit to the Pestalozzi Village. Nothing could have been better calculated to show our delegates the real atmosphere of the Pestalozzi Village, than the day they gave to visiting and inspecting it. This was no formal visit, devoted to admiring the houses, each decorated and furnished in its national style, the workshops, the farm... but a few hours really lived among the children and teachers, with a chance for each of us to learn in private discussions, more about what interested us in the school. In every case, whether

Vienne : ces bébés du centre d'orphelins ont le sourire. Mais combien d'autres, de par le monde, ont besoin d'affection et de soins !

These babies at a Vienna centre for fatherless children are well looked after. But thousands more in Europe and Asia need love and care.

L'UNRRA a équipé ce jeune réfugié tchécoslovaque.

L'UNRRA has equipped this young Czechoslovak refugee.

Les orphelins de guerre espagnols du Home de Pringy (France) apprennent le français.

Spanish war orphans learn French at the Home of Pringy, France...

Les orphelins de guerre chinois n'ont comme tables que des bureaux branlants.

Chinese war orphans have only battered desks as tables (Yu Tsai School for gifted children).

in a history lesson at the Polish House, a science lesson at the Hungarian House, or a class for " problem " children in the Austrian House, one could always admire the love and human understanding with which the teacher aroused the interest of each child, and fostered the joy of effort which makes learning really fruitful. We were able to take part also in the international aspect of their life, when the children are all brought together for sports and artistic activities. The music room in the Finnish House had been completely fitted up by the teacher, using his own instruments and his own furniture, and each child's face seemed to reflect something of the teacher's love of music.

At lunch-time, each House welcomed some of our delegates at table, and the spontaneous friendliness the children showed towards their visitors demonstrated in itself how sociability has been restored in these orphans by the warm home atmosphere of the village. The different stages in this process of readaptation were described in the files shown us later by Miss Galluser, the psychologist attached to the village.

Drawing and painting are amongst the favourite educational activities, and whereas the first spontaneous sketches done by the children on arrival show the part played by scenes of horror in their conscious or unconscious lives, one can notice that later work progressively depicts calmer and more peaceful scenes as the psychological cure advances.

Later, during the evening, the delegates met once more in one of the Houses to discuss with the teachers vital problems in international understanding. We shall come back to this point in the chapter specially devoted to the subject.

3. Conclusion

These reports show something of the important part played by the Children's Communities in any study of the problems of re-educating war-handicapped children. These communities had to face, in its most complex and serious form, the typical situation of the child deprived of security and of his most essential and cherished emotional ties. They were in a position to analyse the effect of these disturbances on the child's development, from the points of view of individual psychology and of society in general.

By constant watchfulness these teachers, called upon to play at a moment's notice the double rôle of parent and schoolmaster, discovered the most basic needs in these children beneath their masks of indifference or rebellion, or sometimes of despair. To satisfy these needs, to balance and correct warped development, to dress and heal the wounds, a family circle was organized and educational methods worked out in the spirit of the new education.

These communities were found by the experts to be something much more than an encouraging empirical experiment, and worthy of a place in the forefront of educational progress.

C. EXPERTS' REPORTS

1. Introduction

These experts did not lay before us dry and abstract theories; they too are actively engaged in the field. Among them were educators who had taken part in UNRRA's work amongst war-handicapped children, specialists

attached to institutes of psychology or child psychology clinics, professors of education, whose time is devoted to educational research, heads of public welfare centres, all with practical experience of children and their problems. In their profession, moreover, they were used to weighing their observations in the light of the most recent data supplied by psychological research, and had, in fact, themselves contributed to these data. Their contributions were thus of immediate value in the general discussions, enabling work of a really practical kind to be accomplished, inspired by respect for scientific truth and leading to the final conclusions of the conference.

The extracts which follow provided a constructive basis for the general work of the conference. They are arranged in short chapters corresponding to the psychological or educational aspects of the subjects under review.

2. History of the children

The reports from Community Directors have already made extensive reference to the antecedents of these children and to the tragic events which have formed so large a part of the pattern of their lives. Some experts described typical examples which explained the psychological mechanism of disorders observed in character and behaviour.

These children are first and foremost displaced children, uprooted, without home or family. What they are can best be understood from examples:

Miss Gwendolen Chesters, of the British Home Office, Children's Branch: reported two striking observations made in the course of her work with UNRRA.

Let us take the case of Martha. At the age of seven she was out shopping one day with her mother when a sudden raid for the seizure of children was made on her village by the enemy police. She was placed in a batch of children and started on a long journey to an unknown destination, but at one of the numerous halts en route she was separated from all children of her own age and placed in an institution for orphan children of some other nationality. There she remained for four years. During this period she had no news of her family or home. She forgot her own language, and learnt to speak a foreign tongue and in the end became more or less resigned to her new way of life. With the end of the war came enquiries as to her identity and the news that none of her own family remained alive. She was returned to her own country, now strange to her, and once more had to leave all that had become familiar to her.

Joseph is also a displaced child. When he was thirteen he was taken, along with the rest of his family, from his home to a foreign country and with them put into a concentration camp. He was judged strong enough to work, and spent some four years in forced labour accompanied by most brutal treatment. None of his family survived. At the age of seventeen he found himself free again, but with no country ready to receive him.

Dr. Marie Meierhofer recalled likewise the origins of the children at the Pestalozzi village. They are complete orphans whose parents have either died or disappeared.

The families of every one of our children were broken up by the war. After their parents' death, most of the children were handed over from one person to another. Some of them were at first left to their own devices and almost all of them experienced

neglect, flight, bombardment, hunger and poverty. Some of the children fought in the Warsaw rising. All of them saw battles and executions, or did actual fighting themselves. Two of them saw their parents executed, and one was injured at the same time. One young boy, who was found in Hamburg, had come from East Prussia. During his flight, he has seen his grandmother, the only surviving member of his family, fall out of the train.

The authorities or the children's relations were able to trace them more or less quickly, depending on the conditions in their countries. Among the children brought up in institutions were sixteen Polish children who had been brought up in German orphanages. The fate of this group was unusual.

At the beginning of the war most of these children were in Silesia, either with their own families or as semi-orphans already in Polish orphanages. When the Germans annexed this part of Poland, the children became German. They were taught in German and some of them, at least the eldest, were made to join the Hitler Youth. In 1944, when the Russians were drawing near, they should have been evacuated, but they met Allied troops and after many wanderings arrived in Austria, some having come by way of Czechoslovakia. Some were taken into refugee camps and others were roving hither and thither.

After the arrival of the Americans, they were taken in hand by Polish troops. Until they left for the Pestalozzi Village about a year later, they remained in military camps, first in Austria, then in Italy.

Thus, within a few years, these children not only changed their family and their home, but twice changed their language, social environment, culture, religion and, indeed, nationality. The youngest of them did not know they had been Polish. They were suffering not only from successive changes in their social surroundings, but from the psychological injuries caused by the cruelties of war. The promiscuous conditions of their life with adults in refugee camps opened their eyes all too thoroughly to certain realities. What is most striking is that their memory holds no past on which it might be possible to build. They have been uprooted in the fullest sense of the term.

Dr. Roman Hrabar, Polish Government delegate to the Conference, described in no less poignant terms the situation of Polish children. Those who were born or who grew up during the war, have lived in conditions which have had a terrible influence on their physical and intellectual development. They have been deprived of the right to learn, of the right to develop normally, of the right to engage in any organized social activity, of the right to a home and a peaceful existence, of the right to a nationality, and, almost of life itself.

The cumulative effect of these violent shocks must be borne in mind if we are to understand the problems which these children present to their teachers.

3. Psychological characteristics of the children. Mechanism of their disorders. Evaluation of their needs

Let us now consider the nature of the disaster which has befallen these children. While the reports tell of disturbances in character resulting from war, they show also the fundamental part played in their causation by rupture of the family tie.

Miss Gwendolen Chesters said:

All these children have been cruelly wrenched away from everything that was familiar to them... They were brought to a strange country in bewildering circumstances to lead there an uncongenial and often harsh existence. Life was unable to give

them the familiar setting and security which they needed. Bewilderment, fear and grief are reflected in their emotional lives today, and there is much evidence in their behaviour which shows the lasting effects of this undermining of their confidence.

Even the use of their own language was forbidden them. They overcame the threat of relative inarticulacy by rapidly learning the new language taught to them. Most of them in some way preserved some memory of their mother tongue, if only in saying prayers. Other developed a way of talking with motionless lips and wooden faces. The frustration of being unable to speak freely and fluently as they had been accustomed to do can easily be imagined.

All normal opportunities for education and training were lost to them for years, just when they most required them and knew, in fact, nothing as yet. Forced labour, often of a meaningless and unpleasant kind, became the lot of many of them.

In the concentration and labour camps children endured great hardship; cold, hunger, dirt and degradation. Many of them suffered violence and all of them witnessed it. Life was nothing but threats and harshness. Suffering drove them at times into behaviour of a kind which now greatly complicates their social feelings. While it is no doubt true that in such a hard school they developed feelings of unusual protectiveness towards their friends, it is also true that the instinct of self-preservation sometimes led them to betray these same friends for a little extra bread or some other improved chance of survival. But the penalty they are now paying in terms of lasting remorse is severe.

The general brutality of camp conditions made life appear one long succession of sufferings. The children's response seems to have been a dogged determination to survive and at least in this way to prove to themselves that they were equal to their fate. Their will to live seems to have become something of which they were acutely aware. Their entire effort was bent to this need to escape death and what little relaxation they had from it seems to have taken the form of dreams of wonderful freedom. In comparison with what they were enduring, everything else was imagined as paradise and the whole world as flowing with milk and honey. It was indeed a place which would presently welcome them and in which each would find the relief and the opportunity he craved. These dreams continued long after the day of release. Small wonder that the children's sense of reality was gravely distorted or that they had, in particular, little sense of proportion or standard of value.

On their release from concentration camp... these children were cared for by members of relief organizations, usually of various nationalities, and also by adult displaced persons, in assembly centres and children's centres.

In the early period of their resettlement there was nothing striking in their behaviour... yet a wooden expression was characteristic of many of them, together with a monotonous toneless voice—both the outcome of the suppression of the use of their own tongue... Dissimulation became a constant and necessary part of everyday life, and it was some time after their release before they could drop the mask. It took them much longer to realize that life generally does not demand the constant use of trickery.

Gradually, however, other symptoms of general disturbance showed themselves. Most of the children at times evinced marked anxiety as to how they appeared to other people. They often asked "Do we look the same as other people?" "Do we behave as they do?" "Do they find us like themselves?" This fear of appearing different from other people was often in evidence and it was clear that "different" meant to them "inferior". On one occasion a group of boys and girls aged sixteen or seventeen were taken for a day's outing. In the course of the morning some of them became separated from the rest. As each of them had some pocket money, no great anxiety was felt about them. In the evening they returned to the hostel tired and very hungry. When asked if they had had a meal, they replied "No, we didn't like to go into a restaurant in case we didn't know how to behave and people would know we were different."

These feelings were further increased by their awareness of their interrupted education, and in many of them this led to a deep resentment against life as well as an acute sense of inferiority. Many of them in the course of their captivity had forgotten how to read and write in their own language, and few had learned to do so in the new tongue. This need to learn everything again at a very simple level raised many special problems.

Other significant characteristics also came to light... After what they had suffered, many of them were less sensitive than one would have expected. They spoke quite casually of their own personal sufferings.

On one point, however, they expressed their feelings with intensity. Whereas the memory of their own sufferings left them indifferent, their grief over the loss of their families was intense and obvious. In some, this grief could be seen to be a source of great bitterness and general cynicism. Others were particularly exact in their code of manners or in their religious observances in order, as they put it, to do honour to their parents' memory.

Less direct symptoms of inward disturbance took at times rather disconcerting forms. The children often made quite unreasonable demands on the people around them. They often asked to be given various things, adding " I haven't got one, so you must give it to me ".

Their somewhat neurotic tendencies have, of course, been intensified by their long separation from the actual circumstances of ordinary life and by their dreams in captivity. Their intolerance of anything that turned out less good than they expected was acute. Resentment flared up at once whenever it was not possible to satisfy their demands or to give them straight away whatever they considered necessary. They regarded this as ill-will or meanness. Resentment of this kind led easily to delinquent behaviour, particularly when the circumstances reminded them in some way of their past hardships... It was found that when the children were assured of some understanding of what they were feeling, they could settle down and begin again to tolerate the normal frustrations of ordinary life. But if the grown-ups failed to show this understanding or, as happened sometimes, complained that after all their efforts the result was mere ingratitude, the children's anxiety rose to such a pitch that the position became impossible.

One of their most pressing needs, it seemed, was to start study again. Almost immediately after theirrelease the children asked for teachers and lessons. Their efforts to learn were untiring and they had often to be persuaded to allow themselves a little leisure. Demands for some kind of training were insistent. To be able to earn one's living was, in their eyes, the beginning of freedom. They were capable of a concentrative and sustained effort truly astonishing in the state of anxiety which their situation inevitably caused.

The nature of the children's feelings in general is worthy of further note. While it is true that anger and aggression, as already mentioned, could be easily provoked, and that the children were very prone to anxiety and grief, they also showed marked friendliness and courtesy in spite of all the hardships they had endured. They seemed in no way to have become hardened by their sufferings. These very sufferings had perhaps developed in them protectiveness and tenderness towards one another.

In consequence of the brutality of much of their experience, authority of any kind was often quite unbearable to them. For years they had known authority only as an evil force, a means of exploiting them at any cost. It could have in it no wisdom and no kindliness. It was something to be circumvented by every sort of ingenuity or defied with unyielding determination. Delinquency therefore came easily to them. As a result of their long endurance of every kind of brutality and violence, they came to feel tremendously strong and more than equal to any contingency. If they felt sufficiently frustrated or provoked, they would stop at nothing to gain their ends.

They believed in nothing and in nobody. It was as though, having seen goodness and weakness and the purest intentions betrayed and exploited for evil ends, they had no faith left in simple sincerity. On the other hand, many of theme were concerned at what they called their own " demoralization. " They said that they had lost their ideals and needed help in regaining them. Some said they felt as though they had lost their soul. After struggling so hard to survive, they were now left asking themselves, " What for? " Though in many ways undeveloped, they had in some respects been forced to acquire uncommon maturity. They were quick to resent being in the care of people who seemed to know less of life than they did and to be less capable of coping with it.

What their loss of family life, and their premature consignment to communal life in a camp or institution had meant to many of the children showed itself in many ways in their response to the kind of group care now provided for them. In the children's hostels, though each child had his own clothes and bed, most other things were shared in common, and sometimes there was even a communal purse. The chidlren's need to possess things of their own, however, showed itself in the collecting of seemingly trivial objects and in the careful decorating by the individual child of the part of the bedroom which he occupied.

The most pressing anxiety for these children remained that of their future. Many of them had no relatives and no country to which they could return. The continued uncertainty of the future added to their suffering and increased their hostility. It aggravated their feeling of being of no value to anyone and made them feel unwanted and insecure in a dangerous world, no matter how hard they might struggle to make their contribution to life. They were thus exceedingly prone to become neurotic and " difficult children ". They were good material, capable as citizens of making a valuable contribution to any community of which they became a part, but the chance of doing so was largely denied them. Intolerance of delay grew with every day that passed unused, and their mounting anger little by little stifled their potential friendliness. This agressiveness had been for years fostered in them, not through the mere teaching of violence in words, but through the violence and cruelty of the lives they had led. Capable as they were of friendly and constructive behaviour, they were no less potential bandits. Life held for them none of the normal restraints, and every delay, every hint of antipathy, was to them a fresh and highly dangerous provocation.

Those responsible for making plans to re-educate these children need to realize more than anything that their greatest need is a stable future, and that they should be relieved of uncertainty on this point without delay.

Dr. Marie Meierhofer, who is in charge of the medical and psychological work of the Pestalozzi Village at Trogen, bears similar testimony:

All who have to do with war-handicapped children know those faces, old before their time and marked by distress.

At the beginning, many children are subject to great physical and psychological perturbation. Their movements are awkward and badly co-ordinated. They cannot control their emotions. They cry easily and may suddenly break out into piercing shrieks. They have not enough perseverance to finish anything they begin. So far as they can play at all, their games do not proceed normally but are constantly changed; and it is in their play that their emotions and aggressiveness find unbridled expression. Among their games we may mention particularly those which are warlike: fighting, firing-squads and torture, black-market operations, the secret crossing of frontiers.

There are other children, however, who remain passive and take no part in the common life. They stay in a corner and, without even laughing, watch the others

play. No toy can awaken in them the slightest interest. Older ones are arrogant and unapproachable, though beneath the surface there is just as much suffering.

Aggressive attitudes are constantly in evidence, whether in the fierce defense of their toys or in outbursts of thoughtless destruction. Obviously, in a world in which adults give free rein to their aggressive instincts and where children grow up surrounded by destruction and passion, they could not learn to overcome their own aggressive tendencies. It is because these children do not feel that they can rely on anyone but themselves that their instinct of self-preservation predominates, whereas in normal civilized conditions this instinct is not necessarily very highly developed.

There is an extraordinary mixture of real and imaginary fears in their minds, a mixture which is also apparent in their drawings. The children suck their thumbs, bite their nails, suffer from nervous twitches, and stammer—all disorders that indicate an unbalanced development and deep-seated psychological disturbance. Their intellectual development has also suffered.

The difficulty they have in learning anything new, and assimilating it, is certainly connected with their lack of memories on which they could build.

The same thing was noted among evacuated children in England. Those whose memories of home had faded found it difficult to learn anything at all, and if by any means their memories were revived there was an immediate improvement.

These disorders are all the worse if the children come from bad orphanages where there is mass education. No doubt remains that a long period without individual attention and personal relationships leads to mental atrophy; it slows down or arrests the development of the emotional life and thus in turn inhibits normal intellectual development. We have observed that acute psychical traumata, however serious, do not result in such deep injury as chronic deficiencies and prolonged spiritual solitude. Children who have spent their earliest years in a more or less normal environment, with the necessary bonds of affection, i. e., children whose mental health is good, can bear serious psychological shocks without lasting ill effects. After a period of waiting, in which a serious shock results in a sort of repression, their minds are able to work on their impressions. We then see that they tend constantly to reconstruct their adventures in their play or in other ways, such as drawing, painting, modelling, etc. This explains the astonishing fact that having witnessed atrocities during the war does not prevent them from constantly trying to re-enact them in their games.

Needless to say, our orphans are to a large extent backward in their school work. This is a feature common to all countries which suffered from the war.

The retarded development of the personality, which is to be seen in many of our children, is accompanied by precocious worldly wisdom, a remarkable degree of experience and a deceptive measure of development, which gives the impression of being greater thant it really is.

Thus, for instance, a boy of ten or twelve is a mixture of young child and adult. It is very interesting to see that when the children are surrounded by the warm family atmosphere and security of the Pestalozzi Village, they gradually reveal the childish side of their nature and, after a varying period of time, go through stages of development which they should have experienced earlier. The absence of emotional links with people and things is replaced by an excess of emotional expression. In the first few months most of the children can never have enough caresses and tokens of affection. This need for love is also directed towards people not in the house and towards such objects as dolls.

The children cling to the " parents ", the teachers and helpers in the Village. But this exuberance gradually calms down and changes to a deep and genuine bond of affection with the " house parents " and also, in a myriad of ways, with everything about them.

It is principally on the basis of this close bond with the educators that it becomes possible to proceed to further stages of education.

The paramount importance of the family for the child was stressed by Dr. Peggy Volkov, of the New Education Fellowship, London:

At the Rest Centre for bombed-out families in my own part of London we had no abnormal human problems, for the mothers were there with their children. Numerous observations have confirmed that children suffered no lasting psychological damage from even the most terrifying war experience provided their mother was there, and could herself remain emotionally balanced and in a good stable relationship with them.

The children whose needs we are now considering have no such stabilizing background.

Professor André Rey, of the Institute of Educational Sciences, University of Geneva, thus summarized the psychological problems which we have been considering:

The shock effects of war on the child's psychological development generally causes one or other of the following, either isolated or in combination:

(*a*) States of anxiety more or less latent;

(*b*) Abandonment complexes, with a search for compensation and emotional regression;

(*c*) Defective education;

(*d*) Excessive claims on others;

(*e*) Anti-social habits born of war-time conditions, such as theft, deception, unchecked freedom of action, etc.

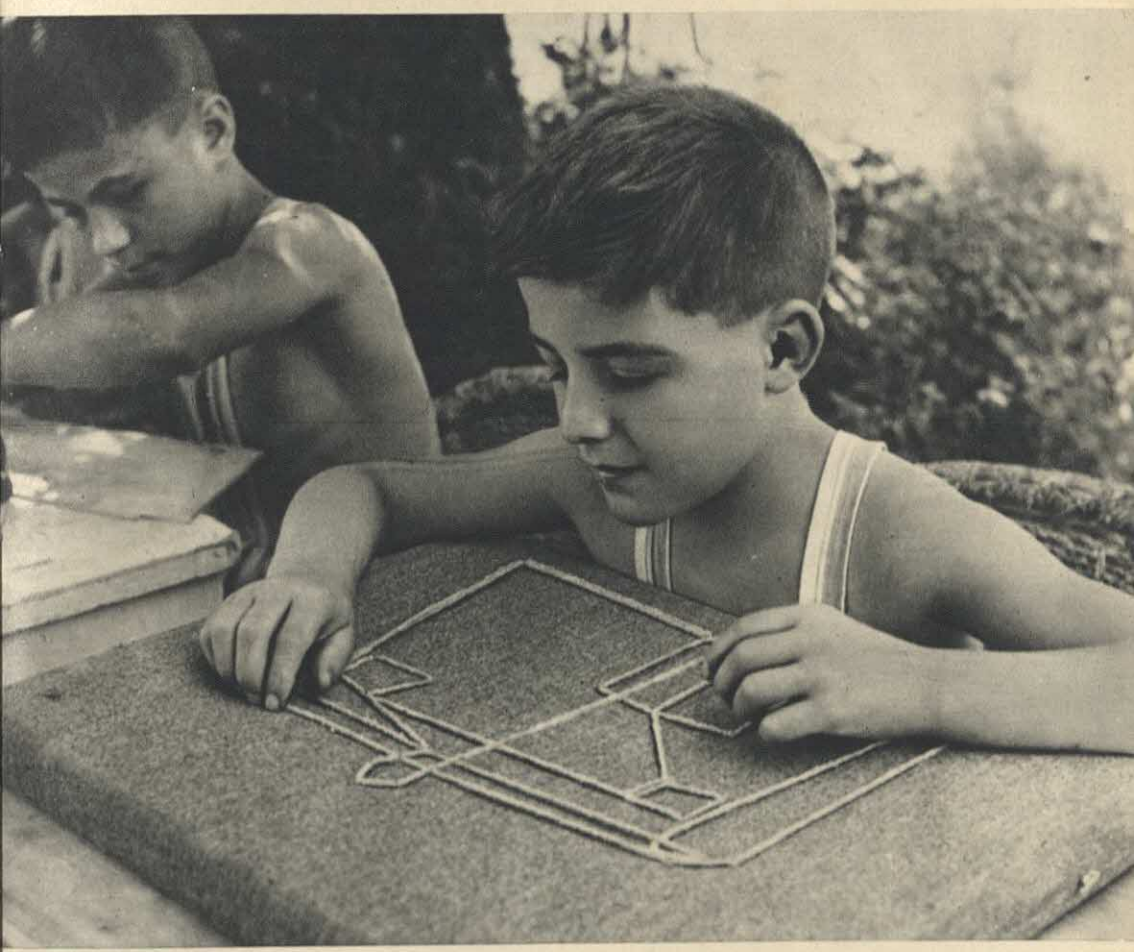
These effects are more or less pronounced, more or less lasting and more or less prone to develop into definitely neurotic and anti-social forms of behaviour according to the child's physical and psychological make-up, his intelligence and mental pliability, the education he received before and during the war, his history and his emotional balance. These factors do not operate separately, but react on one another in a way which sometimes makes diagnosis very difficult.

The needs of these children were described by Mr. Guy Ryser, Director of the Cours International de Moniteurs at Geneva:

What do these children, who must always be in our minds, really need? They need love, they need happiness, they need to be freed from the burdens that weigh upon them—from mourning, fear, shame and contempt, hatred, vengefulness, bitterness, vice, selfishness, dirtiness, disorderliness, disillusionment, scepticism, despair. They must be given confidence and a feeling of security, a sense of honour, self-respect and consideration for others. The war is over, but the problem has scarcely changed; the most we can say is that, after accepting temporary solutions justified by urgency in the earliest days, we have felt obliged to plan better methods, to consider more lasting values; in short, having at first been content to get something started, we now feel compelled to educate on long-term lines. We are less concerned today with the problem of war-handicapped children properly speaking than with the physical, moral and spiritual future of a whole generation.

4. Methods of education and re-education

The foregoing considerations imply that re-education must at all costs avoid giving further psychological shocks; it must, on the contrary, do everything to heal wounds made by the old shocks.



Rome : Un jeune aveugle apprend à « voir » un dessin en relief avec ses doigts à la Villa Savoia.

Rome : a blind boy makes drawings with thread on canvas, so that he can learn to « see » it with his fingers (Villa Savoia Home for crippled children).

Un enchevêtrement de lignes sur un tableau, une expression d'horreur dans le regard : une petite fille de Varsovie essaie de se souvenir de sa maison.

A tangle of scrawls on the blackboard, a look of remembered horror in her eyes : this little girl of Warsaw tries to draw her home.

The methods which Directors of Communities have found effective are similar to those of what is called " new " education. It is important to see clearly where they differ from the methods of the traditional school.

Comprehensive but precise statements on this point were given by some of the experts. Some of them go more into detail, but the details themselves are all in the spirit of the general methods under consideration.

Professor CODIGNOLA attacked the traditional school :

I think that, to be effective, this Conference should face the central problem: What type of education conforms most nearly to the spirit and requirements of contemporary civilization? I shall try to show briefly how we have attempted to solve this problem at the *Scuola-Citta Pestalozzi* in Florence.

The school owes its origin to the conviction that present educational methods in Italy and elsewhere are out of date and sterile, that they are no longer able to reach the minds and hearts of the children of today.

The conflicts which torment our contemporaries and often seem insoluble can be explained, in large part, by the contrast between the nominal aims we place before the young and the actual means employed to educate them. Thus, on the one hand, we pay lip service to individual initiative, proclaim the right to liberty and hail freedom of conscience and freedom of thought as the keystone of our civilization, while, on the other hand, the school cultivates the worst tendencies to passivity, fears any real independence of judgment, leaves the creative faculties unawakened and encourages a gregarious and sheeplike mentality.

The teaching seeks only to hand on a hotch-potch of miscellaneous ideas which have no intrinsic *raison d'être* and hence no value or efficacy as education. We continue to ignore in practice what has been no often proclaimed: that teaching does not consist in cramming the mind with a collection of information, however well arranged, but in stimulating the faculties of observation and thought; that education means only inciting the mind to view clearly and then solve the eternal problems. Generally speaking, no importance is attached to individual action and initiative, as though progress in any field could be attained solely by listening to others and repeating their precepts.

It if is true that personality cannot be developed by the passive transmission of other people's experience; if it is true that real constructive knowledge which becomes a part of our inmost selves involves the active employment of our whole being; if it is true that we can achieve self-mastery only by the ininterrupted practice of conscious obedience and effective self-control—then nothing could be more inadequate than our present-day methods of instruction for training men and women to be free, strong, resolute, clear-sighted—in short, capable of tackling the unsolved problems of contemporary social life.

In education it is the human development of the child which counts. All the rest is worth while only in so far as it assists the attainment of that essential end. Without it, the whole thing is nothing more than a façade. This does not mean, as certain apostles of the " new " education have believed, that we must scrap the whole treasury of human and educational experience accumulated through the centuries, on the ground that it is not " scientific. "

The battle must be waged on two fronts; against the traditionalists who confuse the development of personality with the passive transmission of skills and information; and against the innovators, who confuse liberty—which is obedience to an inner but objective law—with individual free will, and who claim to replace the wisdom evolved by the human race in the course of centuries and the store of educational knowledge handed down from earlier generations by the pretentious contents of their own dreams.

A liberal school ought to be a living foundry for the shaping of humanity.

The very nature of a child and the evolution of contemporary society suffice to point to an obvious and at the same time simple solution. As has been noted time and again, children and adolescents seek only an outlet for their energies, seek only to attain their individuality as human beings. A liberal education tries to stimulate and discipline, completely and harmoniously and with the fullest human understanding, that spontaneous process. And let us not forget that it is a spiritual process, a process of individual and historical growth and not the automatic evolution of natural forces.

Our present-day ideal of a liberal and democratic society demands the initiative and sense of personal responsibilities which the schools do not foster sufficiently. Contemporary society must develop a new educational organ which can replace the family where necessary, and which will give children and adolescents from their earliest years a free field for social and human experience under the supervision of their teachers. The need for a new education based on self-government and self-instruction is acknowledged by the clearest thinkers of our day.

Experiments on the lines we suggest have been tried in many quarters during the last fifty years. The results have not always been satisfactory, because those who have initiated such movements have become involved in controversy and have emphasized only one aspect of the educational process.—For example, they have confused liberty, which is a goal, with individual licence and free will, opposing freedom to discipline, as though freedom meant giving free play to caprice, and not submission to a spontaneous but objective inner law.

It is the duty of those endowed with wealth and political power to contribute to these experiments across the frontiers of race, ideology and nationality, thus enabling the new educational institutions to bring to fruition the idea which gave them birth.

Professor CARLETON WASHBURNE discussed a method of education corresponding to the psychological needs of the child:

Modern education differs from traditional education in scope and method. The scope of modern education is more comprehensive and its method is based, as far as present limitations of knowledge permit, upon scientific research. While modern education is eminently desirable for all children, the need for its greater breadth of purpose and its more scientific method is especially urgent in the case of children who have suffered physically or emotionally from cruel experiences, such as were inflicted on vast numbers by the war.

The science of education owes its origin to the first attempts at a quantitative psychology made by Wundt and Fechner, and the attempts of their follower, William James, to apply psychology to the learning process—an origin going back to the last half of the nineteenth century. The application of measurement to education itself, the scientific study of child development, the very words " mental hygiene "—all these date back only five decades. It is natural that traditional schools still pay little attention to the findings of so recent a science.

The modern school however, makes provision for all types of physically handicapped children, both to give them the special care and training they need and to integrate them into the life of the school as a whole.

As regards emotional well-being, everyone has three basic emotional needs, which must be met if life is to be happy and balanced. They are: self-expression, security and social integration.

Guidance towards finding acceptable and satisfying forms of self-expression, and help in achieving a conscious self-discipline, are among the essential aims of the modern school.

The sense of security is the second essential for emotional well-being. The school, no matter how modern, can never fully replace the good home in giving this sense.

But it can augment it where it exists, and give some degree of the sense of security even when the right kind of home is missing.

The means are various and highly important. First of all, there is the personality, sympathy and sensitivity of the teacher. In school the teacher is *in loco parentis* and must supply much of the love and understanding that are, or should be, supplied by wise parents. In the second place, there is the school environment. The traditional school, with its bare walls, ugly rows of benches and formal atmosphere, seems to have been planned to undermine rather than create a sense of security. The modern school is, by contrast, comfortable, colourful, adapted to the child's nature. The atmosphere is informal and friendly. In the third place, the work the children do is adapted to their stage of growth and experience, and within their capcity for successful achievement.

For children whose sense of security has been seriously undermined by loss of parents or home or by other sufferings inflicted by war, this matter of rebuilding their sense of security becomes of great consequence. The school has to become home and school combined. The traditional method was to put such children into "homes" —large, impersonal institutions, where individuality was suppressed by uniform clothing, authoritarian discipline, and methods of mass production. The modern substitute is the Children's Community. A school which permits and encourages groups of children to think and act for themselves goes a long way towards giving them a sense of social integration, and the handicapped child, just because he is handicapped, has great need for this feeling.

We need to help the individual child to know his own special interests and aptitudes, so that he may contribute as effectively as possible to the economic life of society. This implies vocational guidance.

In short, the development of personality through self-expression is necessary both in general for the growth and progress of society, and in particular for finding ways in which each individual can contribute most effectively to society's working.

The modern school, like the traditional school, recognizes the absolute necessity today for literacy, for the ability to handle numbers, for a common body of knowledge as a basis for communication and for group decisions. Intellectual life is one of the things which most clearly distinguish man from the rest of the animal kingdom. Handicapped or normal, every child has a right to and a need for his intellectual heritage.

Modern education differs from traditional education, not in regard to this general aim, which is universally recognized as fundamental by all schools, but in regard to the best means of achieving it. Modern education looks to psychology and the new science of child development for clues as to how and when children can most effectively learn the necessary things. It seeks, in the light of this knowledge, to build a solid basis of concrete experience for any learning of the abstract symbols of mathematics and science. By systematic experiments it tries to discover the most efficient techniques of, for example, teaching children to read fluently, widely and understandingly. It recognizes the proved importance of interest in bringing about concentration and the retention of what is learnt. It recognizes that there is not a shred of scientific evidence for the old formal discipline theory which is still so prevalent among traditional teachers—that "Latin disciplines the mind" more than other subjects, that "it does not matter what you study, if only it is hard", that logic learnt from working through the theorems of Euclidian geometry will make one think logically on all subjects, and so on. It tries to measure or observe objectively the results of teaching, to see whether these results are in accord with the intentions; and, if not, to modify its programmes until it finds a more effective means. It recognizes the wide diversity of ability, maturity and experience among children of any group and seeks to give to each the work from which, at his particular stage of development, he can best profit. This more scientific approach, this adaptation of work to

individual differences, while of value for all children, is especially needed for those whose physical or psychological handicaps make learning difficult.

Modern education is evolving and progressing. It is far too early in the history of the science of education for any school to have even approached the ideal. In this connexion, may I close by quoting from the statement of aims of the New Education Fellowship:

"The specific aims and practical methods of education must be continually re-examined and interpreted as science and experience yield increasing knowledge of the child, of man and of society, and as the demand for greater social justice becomes more conscious. This requires the creative thought and active work of men and women who, while recognizing and retaining what is good in existing forms of education, can free themselves from the inertia of the past and static forms of society and education, and who are alive both to the needs of individual children, youth and adults and to the demands of society."

Padre ANTONIO RIVOLTA, of the *Civita-Vecchia Community*, dwelt on self-discipline through the free exercise of conscious knowledge:

The focus of any system of scholastic and social re-education is the child, the subject himself, who must be called upon to realize his own potentialities and enabled to express his personality to the full.

The child is imperceptibly led to make an effort of attention which helps him to realize what is happening within himself and around him. Once this consciousness has been gained, it is easy to move on to individual self-discipline. Finally, through the responsibilities given to the children, it is possible to develop self-goverment. It is thus the inner, psychological life of a boy which impels him to fix guiding principles and rules for himself, regulating his relationship with God, himself and mankind.

The keystone of life in our Community is freedom—freedom from external restrictions and freedom from any inner restrictions which are not recognized as neccessary and accepted.

The boys are free to remain in the Community or to leave it, yet this freedom of exit has not been found to encourage them to leave the institution. There have been some very significant home-comings which prove the truth of this statement. There is no punishment on return for a boy who leaves. The boys do not have to go to bed at the same time, but those who stay up after the others must not make a noise when they go to the dormitory.

Each boy's personal freedom is limited only by the freedom of the others. The same principle of liberty is applied with regard to religion.

Professor ANDRÉ REY recalled several factors essential to re-education:

In practice, readjustment must take into consideration the following factors:

(a) The physical and psychological condition of the child;

(b) His previous history;

(c) The conditions in which he will be called to live later on.

The physical and psychological condition can be ascertained only by a medical and psychological examination, combined in some case cases with prolonged observation and a course of treatment. This calls for the close co-operation of doctor and psychologist, and should make it possible to determine the child's capacity for adaptation—intellectual, emotional and social. On this diagnosis the choice of educational methods should be based.

Methods of education and re-education should be adapted to each type of case.

Methods of readjustment must be individual, not standardized, except at the risk of dangerous mistakes.

In adapting our educational methods to different case types, according to age, intelligence, physical constitution, emotional make-up, etc., our primary aim should be to increase the child's sense of security and diminish his abandonment complex. With time they ought to lead to a degree of self-government and co-operation. Care should be taken not to revive latent suffering by too many allusions to the facts of war, not to keep alive the feeling of being underprivileged, of being " victims ".

As the children are restored to social life, they should leave the Children's Communities and be placed in families or schools. By bringing them back in this way into the general life of the nation, we can complete their readjustment. This procedure robs the Children's Communities of their *élite* and so complicates the task of the educators, but, on the other hand, it avoids making of these new institutions groups with a mentality of their own which may clash later on with that of other groups.

A child's previous history has an important bearing on his future readjustment. It is in early childhood that certain fundamental features of character and personality are formed. The child who has had his parents as a model for a long time and has known the affection of the family circle will suffer greatly for a while from the disorganization brought by the war. On the other hand, he will possess habits and values which will help his ultimate readjustment—all the more so since his first family upbringing took him some way towards personal self-government and co-operation with others.

The economic circumstances in which the child lived before the war are also important. For some children, life in Children's Communities of similar institutions has meant a come-down, while for others it has meant progress. This point should be borne in mind. In institutions the children very often know nothing of the economic worries of the undertaking and this can lead to habits of carefree irresponsibility which will be no help to them in the future.

Re-education ought to take account of the probable conditions in which the child will live when he grows up. Gifted children ought to have the chance of finding a place in life suited to their aptitudes. All children ought to understand too that the Community is rendering them a service which their own families would not necessarily have been able to supply.

In practice, education and re-education in Children's Communities ought to be based on psychological realities rather than on any abstract humanitarian ideal.

Dr. Robert Préaut gave his opinion on several fundamental points where he had in practice found difficulties:

To avoid tension and strain, to relieve the child of his psychological disorders and the conflicts to which they lead, we must create a sense of well being by surrounding him with care, reassurance and security. These are a physiological necessity for the child. He ought to be placed in an environment where he feels himself to be known, loved, helped and protected.

The educator ought above all to know thoroughly the child's history and be able to talk to him about his life, past and present, and especially about his family. He must love him, if the child is to love in return. He should create an environment in which the child can achieve a number of little successes, which will give him confidence and enrich his personality. There ought to be no blind and uncontrolled ragging. These measures, taken together, create favorable conditions for the cultivation of voluntary attention.

When any interest or aptitude appears in the child, the educator should actively foster it, at first through play, later through deliberate exercise. The child will progress

by trial and error. Habits of attention will be formed through manual work and can afterwards be turned to account in mental work. The educator's efforts should be bent towards arousing aptitudes and interests and giving then direction.

The first stage will consist in building an environment full of possibilities for experiment. The range of interests offered must be wide and varied, to meet the innumerable differences of individual children. For some it will be best to provide a family setting, with several children of various ages. Other cases will require opportunities for solitude, since some children need to escape from the company of their fellows. This diversity should mark also the types of adult with whom they children are in contact and on whom they will fix their affection and model themselves. A well-chosen staff should come from various social and occupational groups, and should be large in proportion to the child population, so as to break up, as it were, the mass into individuals. The setting and range of activities we envisage will increasingly inspire ideas for possible forms of experiment.

Since the freedom of each is limited by the freedom of the rest, the child will be able to enjoy his freedom only if he appreciates the rights and needs of his fellows. As this objective attitude conflicts with the egocentricity natural to his age, he will acquire it only as the result of repeated experience, observation and reflection.

One essential duty of the educator is to place the child in surroundings where he can experiment freely and repeatedly for himself. Another is to help him discover the reasons for his successes and failures, and so proceed to find for himself a rule of conduct.

5. The Teacher. — Personal Qualities and Training

It is evident that to practise the form of education we have described, the qualifications required for a good teacher in the traditional type of school do not suffice. It is not only what the teacher *knows* that counts, but also what he *is*. If he is to inspire the child, he must embody in his own person the ideal which he is presenting.

Training this kind of teacher raises new problems. In the sense in which " educaion " is here understood, not only must professional teachers of the usual type be trained, but the whole *milieu* in which the child develops has to be shaped also. This is an enormous job. As far as Communities for child war victims are concerned, the training of " monitors " has proved indispensable.

Professor Ryser, one of the Conference experts who has specialized in this work, spoke of the spirit required to make such training rapidly effective:

We were faced with a problem of teaching and a problem of training—two inseparable aspects of the same question. Our syllabus includes:

1. the study of children's " Homes ": organization, administration, domestic economy and book-keeping;

2. the study of children: hygiene, children's ailments, general and individual psychology, psychology of war-handicapped children;

3. problems of education and community life; general pedagogy, co-operation, various systems of education and instruction;

4. children's activities: handicrafts, physical education and eurhythmics, singing games, puppets, dramatics.

Bearing in mind not only Pestalozzi's principles, but also Rousseau's advocacy of " total sincerity ", we have been able to help all in our Community to shake off their terrible memories and to be in actual fact their true selves. Our solutions, or rather

(since in education there are no solutions) our attitudes, are based on all these factors. We might describe our system as " an experimental community for the application of the principles of new education. " In our studios for singing and dramatics, little training is given; each student takes his turn in directing and creating. In our training, students are not allowed to accept guidance passively, but must be able to analyse the method by which they are taught. In short, we want our people to enjoy freedom, but it must be freedom won by themselves, and drawing strength from tradition, without which it would be merely anarchy.

Undoubtedly, those who go through our hands are led to revise their values. For two months a certain well-trained teacher kept telling me that he did not understand our system at all, but he finally wrote a panegyric of the spirit in which the course was carried on. A certain undisciplined young girl, who argued about everything, now writes that her friends say it is quite clear she comes from Geneva. I am well aware that they are young and often presumptuous; yet they are the salt of the earth. They may not be great experts technically; but they are complete individuals, with an adequate understanding of education, and of children and the place of each in the world of children.

I should like to describe a typical course for you. Well-behaved, inhibited people arrive, never dreaming that one day they will gladly impose on themselves a discipline to which, for the most part, they have hitherto submitted willynilly. They are often perturbed at finding themselves, to their way of thinking, too much left to themselves. They expect to be given the general outline of their course. But there is no general outline, except to follow a line of conduct and adapt oneself to day-to-day needs.

Take for example the start of the seventh course. After ten days I had to go away for five days. Yet organizers had already come to light—a chairman, a teacher of singing and a dance leader.

Let us not forget that the first essential for the educator is a constant awareness of the needs of the community and of each individual. We therefore begin by establishing our community and facing the general problem of education and of Children's Homes. Right at the start, we fit up our house, do repairs and paint the walls. Handicrafts make the home beautiful. We go in for physical education, study the natural sur-roundings, practice mutual help, sing, play and dance. We then put what we have learnt into practice on a camping tour, for which four teams work out an itinerary and a budget, and prepare a report as they camp, cook and discover the beauties of nature and man's resourcefulness.

After the camping tour, we stay at the Bretaye military post and get to know the mountains, their beauties and dangers. At the same time, we prepare an outing for children from the Homes at Villars, aided by the organizer of the Training College dramatic society in Brussels. Then comes practical work in Red Cross Homes for children, holiday camps, homes for delicate children, sanatoria, re-education centres, at the École d'Humanité or in Trogen village itself.

On our return to Geneva, we pool our experiences and discuss problems which have arisen. Becoming aware of its necessity, we begin to study child psychology, particularly as it concerns war-handicapped children, and we work at administration and book-keeping.

One of us will study theory more closely. Another will visit institutions. Each of us will take a special interest in a child he has met at a primary school, see him in his own home and watch his spiritual and intellectual development. In January, one of us will specialize in physical education, another in dramatic art, another in administration. And in February groups will begin to study the organization of a Home in given conditions.

If I tried to sum up our ideas, I should say that our course is less concerned with immediate success than with the future of those taking part in it; we want each of our students to use his talents to the full.

Only those who freely undertake a common effort to solve a common problem

can establish a community spirit. It is an article of faith with us that the interest of each is identical with the interest of all, that loyalty to oneself means loyalty to all, and that sacrifice for the community brings enrichment for the individual. We have succeeded because our efforts are based on a real need, because we find in that need our inspiration, and because we combine with the obligations and limitations we impose on one another, the enrichment and friendship we find in one another.

Other experts added the support of their experience and suggestions:

In a " new " school we cannot attain the results we seek unless we can radically transform the outlook of the teachers, and therefore their training. To this end we hope to round off our School-Town experiment by setting up, also in Florence, a great international Teachers' Training College, including boarding facilities, which can accept for at least a year the pick of the teachers and future teachers of each country and enable them to fraternize in the study of teaching problems and in the moulding of their professional standards and attitudes. If we succeed in our undertaking, a great stride will have been taken towards the training of generations happier and freer than our own. *(Professor E. Codignola.)*

At the present time, our greatest difficulty is in the training of educators to be free from the traditional passive attitude. The educator should be an artist, but at the same time he must know thoroughly both the subject he is to teach and the technique of teaching. *(Padre Antonio Rivolta.)*

Educators and psychological directors of these establishments should be constantly comparing experiments. Their live personality and practical balance will always be more important than their degrees, diplomas and theories. *(Professor A. Rey.)*

We believe it would be wise to abolish the distinction between educators and specialist teachers and give them the same training and status, as well as to ask national Ministries of Education to establish, in conjunction with doctors and psychologists, a body of " social therapists. " A system of selecting candidates for training should be worked out, based solely on indispensable common denominators: love of teaching, intelligence, capacity for affection, tenacity of purpose, nervous resistance, and aptitude for community life.

For the rest, let each educator appear before the child according to his character or functions, with his own virtues or vices and no assumed attitudes. That is the way to bring into education varied contacts and preparation for real life.

But professional educators are not the sole agents in the readjustment of abnormal children. Everyone with whom they have regular and necessary contacts is involved. It is the social aspect of the educator's mission to study and adapt environment, just as he does the individual. Pedagogy loses a large part of its value if it fails to interest educators in environment.

As regards personnel, it is worth noting that a new kind of specialist is coming into being—the educational doctor. He is neither a psychiatrist, sociologist, vocational guide, pediatrist, specialist in physicial training, lawyer, nor biologist, but a combination of them all. His training must include widely varied specialized branches, and this raises new problems in higher education. *(Dr. R. Préaut.)*

Some Children's Communities try themselves to undertake the training of specialized teachers, e.g., those at Rimini and Novara, Italy :

Next year we are opening a department for training teachers; this will work in close touch with our Community and provide specialized instruction in education, psychology, etc., in addition to the official courses. Some of those taking part will be selected,

Belgique : Atmosphère studieuse à la Cité de l'enfance, à Charleroi.

Belgium : Study is taken seriously at the Cité de l'enfance, Charleroi.

Élaboration de la constitution au village d'enfants de Lanciano (Italie).

Drawing up the Constitution at the Children's Village, Lanciano, Italy.

after a period of observation, to help us in organizing our orphans' classes and will ultimately join the staff of the Community itself. *(Dr. A. Principalli*, of the *Convitto della Renascita* at Novara.*)*

Training courses for teachers and kindergarten staff will include the following subjects:

Study and practice of activity methods;
Psychological and educational problems in relation to the activity school;
Equipment and organization of Children's Homes;
School hygiene;
First aid and treatment of children's illnesses;
Preparation of teaching material for nursery and primary schools;
Gymnastics and eurhythmics;
Singing and music;
Drawing, with practical exercises;
Administration of Children's Homes;
Domestic economy;
Organization of excursions.

Our students take a full share in the village life. They occupy one of the houses and form among themselves a community for work, study and leisure. The students' behaviour in relation to the community life reveals their character and aptitude for the teaching profession.

Instruction is given as follows. In the morning, they take turns in teaching practice in the nursery and primary schools, practice in domestic economy in the kitchen, and work in the refectory and the store-room. In the afternoon they attend courses in gymnastics, singing, drawing, and the preparation of teaching material and toys. In the evening we hold discussions on the work that has been done and there are also special evenings devoted to selected subjects such as childhood reminiscences in literature, Christmas music, etc.

This opportunity to work in the activity school enables our students to appreciate and handle the special problems involved in activity methods. *(Miss B. Stratiesky*, of the *Giardino d'Infanzia Italo-Svizzero.)*

6. Placement : family or children's community

Having gained some appreciation of the war orphan's needs, we must next determine the setting in which the educator should try to satisfy them.

The Trogen Conference of Community Directors in no way implies that the community ideal has ousted that of placing children in families. On the contrary, the experts gave special consideration to the latter question and discussed it in full session.

No one would dispute the superiority of a good family environment if available. But it is often not available, and is sometimes open to definite objections. For these reasons, Children's Communities must also be given their place. They must do everything possible to reproduce features of family life, and many problems were discussed bearing on this.

The child needs a good home life, just as it needs a good school. A Community which makes a real effort to meet this double need can often give more than the family could have done.

The following extracts will show that no *a priori* solution to the problem of placing children was suggested by delegates. Their one preoccupation was to meet the existing needs in the best possible way.

MR. H. Z. HOXTER held that Children's Communities were a means of combating one of the worst evils inflicted on children by the war—the loss of parental care and the absence of family life:

For healthy children the ideal solution is legal adoption by a carefully selected married couple. However, in cases where a surviving relative of the child does not wish him to be adopted or where the foster-parents are not prepared to take such full responsibility for a child or are not financially able to provide for it unaided, they may be willing to have a child under " boarding-out " terms.

Boarding-out on a large scale has been thoroughly tested in the Scandinavian countries and has proved most successful. In Sweden, for example, the aim is to provide foster-parents for all destitute children who are not physically or mentally handicapped. Foster-parents are sought out and every homeless child, after a stay in a reception centre where he is thoroughly examined from every point of view, is sent to the foster-home best suited to his individual needs. The local child care committee watches over his welfare and directs the march for suitable foster-parents.

It may well be that some system similar to this, backed by a nation-wide drive and appeal for foster-parents, could be adopted by many nations for thousands of their own homeless children.

There remains, however, the vast problem of children for whom such homes cannot be found for reasons such as:

1. The problem of sheer numbers;
2. The complexity of their handicaps;
3. The educational, linguistic, ethical, cultural and social readjustment involved in admission to a home of a different nationality.

It is chiefly for these children that we have to turn to community care for their rehabilitation, while constantly bearing in mind that it is in the image of family life that we should try to rebuild their shattered existences. For healthy children there are three categories of communities :

1. *Single-Unit Homes*

Single-Unit Homes tend to be far too large and institutional. The children often live in dangerously unnatural conditions; they may be quite isolated from the outside world, from children and adults of the opposite sex, and from children of other age groups. Furthermore, it may be impossible for them to receive sufficient individual attention from the staff.

Even the best of these institutions provide an unnatural environment, and are a far from ideal solution to the problem or child victims of the war.

2. *Homes and Villages composed of a group of cottages* may overcome many of the disadvantages of the Single-Unit home. A much larger number of children can be looked after and it is easier to create a family-like environment. The whole Village or Group in charge of a matron and a superintendent (preferably a married couple), and each cottage is under the care of a suitable foster-mother, and as often as possible a foster-father, The number of children in a cottage ranges from ten to twenty-five. The community is usually co-educational and includes children of different ages. The aim is to allow the inhabitants of each cottage to live as a normal family unit. The village should not aim to be self-sufficient; wherever possible the children should attend local schools, churches and youth clubs, and have normal contact with the outside world, for isolation is the great danger of grouped Cottage Homes. If it is impossible for the children to attend local schools, there should be a central village school, with its own head teacher and staff, working in close co-operation with the foster-parents.

3. *Scattered Homes.* These are small homes, scattered throughout a fairly wide district

making use of ordinary dwelling-houses of the usual local type. Each little home contains a family of no more than fifteen children under the care of a foster-mother and, if possible, a foster-father.

This system has proved very valuable for treating war-handicapped children because it is economical in materials ans staff. Above all, it enables the children to enjoy the benefits of an almost normal family life and makes for easy adjustment to the outside world.

Children of pre-school age may be brought up in independent homes or residential nurseries. Owing to the great importance of individual care and affection in these years, and their effect on the child's subsequent development, every effort should be made to keep the numbers small and provide sufficient staff to enable very small groups of children each to have one person acting as their " mother ".

When children are placed in any of these types of home, it is very desirable that care should be taken not to separate brothers and sisters. Every effort should be made to keep them in contact with any surviving relatives.

When a child leaves the home an after-care officer should find him lodgings with a sympathetic family, and a suitable job. This should give him satisfaction and the chance of further training as well as economic security.

To cope with the large number of orphans who are handicapped in one way or another, it is very important to establish long-stay homes, supplemented by reception centres. In these centres a thorough study should be made of the child in order to obtain a reliable diagnosis of his handicaps and to decide what type of treatment and what type of environment will suit him best. For this purpose the reception centre must be well staffed with psychiatrists, educational psychologists and psychiatric social workers. The staff should keep themselves well informed of the resources available in every long-stay home in their district, and be familiar with the admosphere of each home.

There are many advantages in a system such as that evolved by Dr. Jonsson in one of the provinces of Sweden. The entire psychological care of children of the district is organized round a centre. This centre acts as a residential child guidance clinic for the most severe cases, and is attended for treatment by children with less extreme forms of maladjustment who are placed in Homes in the neighbourhood. Psychiatric social workers and other specialists on the staff of the central clinic pay frequent visits to outlying homes for children who are only slightly maladjusted. The centre also provides vocational guidance and after-care, the importance of which for such cases hardly needs mentioning here.

Dr. Marie Meierhofer said :

The more alone a child is in the world, the more necessary does it seem to place him in the Village. Orphans without father and mother are given first priority. As far as is possible, no bonds of affection are broken by transfer to the Village. We like to take all the children of one family, or at least two or three, as this gives the group a family atmosphere. Children of different ages are chosen to establish a " family " in the Community. We have taken children between the ages of five, and eleven or twelve, with only a few exceptions where brothers or sisters were concerned.

We have found that we must also consider the child's psychological condition. Very backward children, psychopathics and others with constitutional defects have to be excluded, as such children find it difficult to acclimatize themselves and cannot understand and put into practice the idea of sympathy between children of different nations. They need special treatment, which we cannot as yet provide. There are, of course, difficult children in each group. This fact is important in the education of the others, who thus learn to make allowance for the difficulties of their fellows.

The educational principles and organization of the Pestalozzi Village also constitute an important factor in developing the children and restoring them to normal life.

The house set aside for the children of one " family ", its furnishing, its intimate

atmosphere, the little " home land " which it provides, the child's own little domain and the things which are his (his clothes, toys, bed, cupboard, etc.), the family community, the close connexion between school and home (which avoids the shocks incident to " going to school "), and, above all, the sense of being able to remain in the village without fear of being sent from one place to another; the school, the workshops, the garden, the farmyard, the music and dancing—all these are factors by which we try to develop individual gifts to the fullest possible extent. Drawing, for instance, exercises a psychotherapeutic influence and relieves the child of oppressive memories.

Such education of mind, heart and hand, on the principles of Johann Pestalozzi, has yielded excellent results. In the main, the children have adapted themselves very well psychologically and have recovered and developed.

But though the children have made gratifying progress in health and mental balance, it must not be forgotten that this is only a beginning. Every educator is well aware that there is always a possibility of disproportionate reaction and regressive tendencies in children who are considered completely recovered. The slightest disturbance may unbalance them. Several years must pass before the grave injuries inflicted by the war and its consequences can be completely healed.

Retarded development, in particular, requires psychotherapeutic treatment over and above what education and environment can do. We have set up a psychological service to deal with these cases. A trained psychologist is working in the Village. We have a room for play therapy, equipped with the aid of voluntary contributions and gifts of toys, in which we are able to apply modern methods of individual and group therapy.

Another particularly important point is the psychological assistance given to educators in coping with the many difficulties that may arise. In this way we hope that these children, innocent victims of the misdeeds of adults, may become conscious members of society; and that, on their return to their own countries, they may be able to surmount the difficulties they will meet there, with the help of trained reason and strengthened character.

These young people, rehabilitated through public-spirited work, and keen to assist such work, will then enter society with the determination to serve as public-spirited citizens themselves.

Professor A. Rey discussed the adaptation of child psychology to the requirements of community life:

Children who have no family of their own and live in a community have a special mentality. They are introspective, starved for affection, envious, prone to excuse and justify themselves, ignorant of social, economic and occupational realities. This mentality makes it difficult to adjust them to society. They tend to blame others for failures due to their own fault, lack of effort, or to a quest for unrealizable forms of compensation. We should not hesitate to show the homeless child that family life is not always ideal and that what one imagines is always better than reality.

An example of a national scheme of adoption was quoted by Dr. Peggy Volkov who elsewhere discussed all the problems of community education :

How can we try to rebuild within these children the conception of a life in which they can again have confidence?

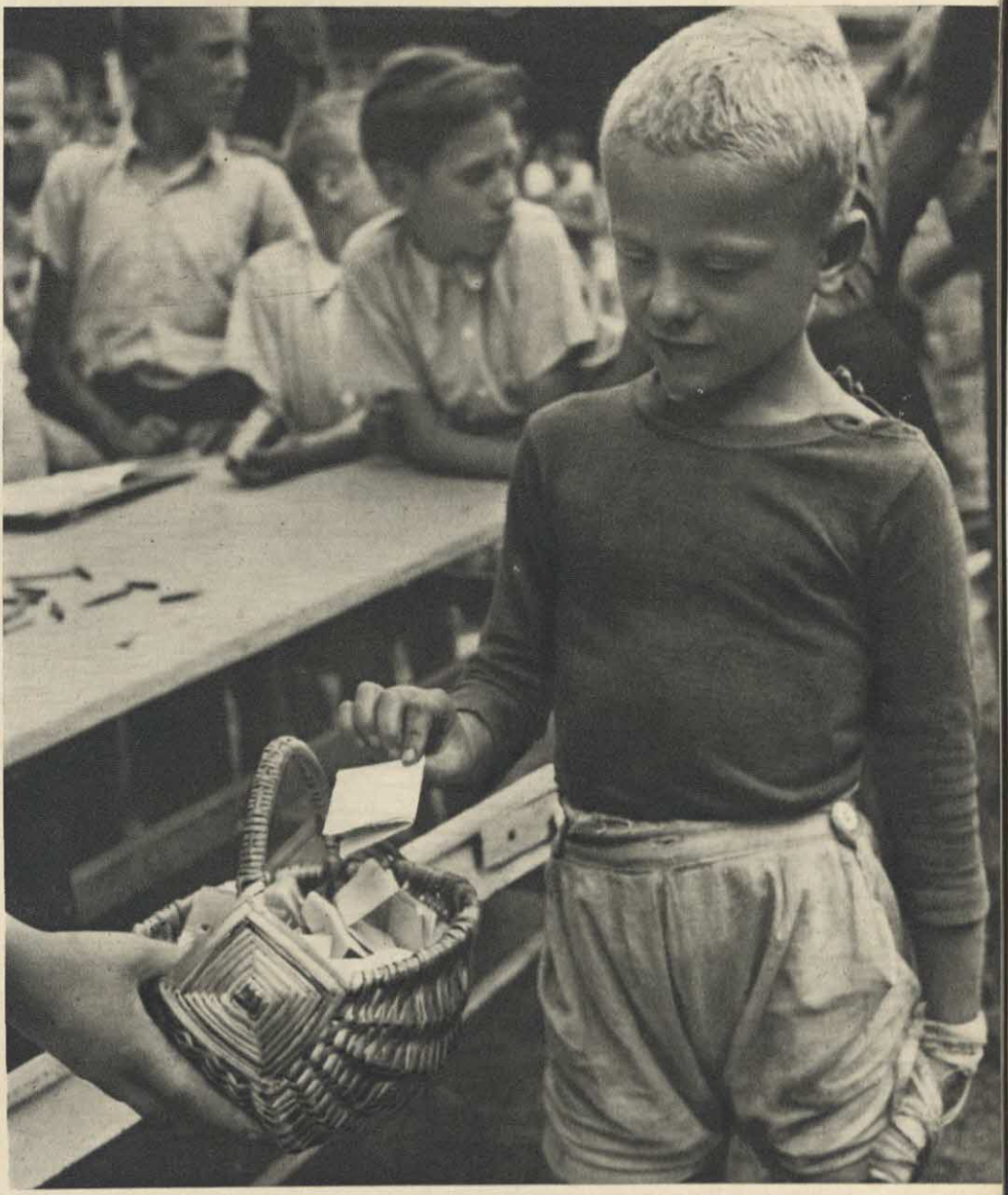
There are two main ways of doing this for a child who has no family home of his own. One is to place him in a suitable foster-home, where he will gradually put down roots and rediscover himself as a member of an ordinary family. The other is by

Fabrique de jouets à la Godstone School, centre pour orphelins et jeunes délinquants (Angleterre).

Toymaking at the Godstone School, England, conducted by the Bristih Government Home Office for orphaned and delinquent boys.

Élections au conseil municipal d'une communauté d'enfants de Hongrie, rédaction du bulletin...

Municipal Council elections at a Children's Community in Hungary : marking the ballots...



... que l'électeur dépose ensuite dans « l'urne ».

... which the voter himself drops in the ballot-box.

Italie : les orphelines de Ponte-Corvo s'initient à la couture.

Girls learn sewing at the Pontecorvo orphanage, Italy has over 400.000 war orphans.

establishing for him a substitute home, a community of children all in like circumstances to his own, who will become his half-brothers and half-sisters, in the care of adults who will become his foster-parents.

As the result of long investigation by a Royal Commission and under the impetus of the subsequent " Curtis Report " and the new Children's Act now before Parliament, Great Britain has opted for the former solution: placement in foster-homes. You may perhaps find some encouragement in hearing how overwhelmed are many of the most thoughtful of your British counterparts by the problems of " boarding out." It would be interesting to know in detail how Soviet Russia has solved this problem, for there, too, foster-homes are on the whole considered preferable to the establishment of separate children's communities. We know that the adoption of war orphans was presented to the general population as a high patriotic duty in the U. S. S. R. and that much honour has been given to successful foster-parents, and a clever publicity programme carried out on the subject. But we have no detailed information of how things are being done and we must take it on trust that the Russian people, with their exceptional sensitiveness to the needs of children, have taken very readily to the idea of adoption, and that means have been devised to keep a check upon things that may go wrong.

But in Great Britain, with a long tradition of orphanages for the fatherless, the idea of boarding out seems new and alarming. Four of our universities have each trained twenty students during the past twelve months to act as boarding-out officers —eighty trained officers, carefully grounded in the known needs of war orphans and in the duties and intimate psychological difficulties of foster-parents. How these officers will fare in this vast field is a matter of anxious speculation both to those who have trained them and to the many who believe in the Children's Act.

At least one county authority, responsible for some thousands of these children, has prepared a printed record form to be used for each boarded-out child. Under the heading, " Names and addresses of foster-parents ", is a six-line space, which shows that this particular authority considers several changes of foster-parents to be quite in the day's work.

Now that I have indicated some of the problems of placing children in foster-homes, may I indicate some of the apparent difficulties in establishing separage communities for war-handicapped children.

Let us start with the general problem of staffing children's villages or communities, remembering that I am discussing only one section of the field—re-education in loyalty and social sense. I have suggested that, with the younger children, the prime event that destroyed this loyalty and social sense was the disappearance of their mother at a critical stage in the development of their personality.

They thus felt it was no longer worth while to make immense efforts " to be good " for love of someone who let you down.

How do you assure to the child that stability in his social relationships which is so essential? How do you keep at bay the new recruits to your adult staff until you are quite sure that they can stand the test, the very searching test, to which these deprived adolescents will put them? How do you protect the children from new attachments being broken too soon? By keeping new recruits, I suppose, at jobs not too intimately connected with the children's personal lives until they have proved themselves.

How is the work organized in those villages where you must work to eat? And what takes its place in those that are under no such compulsion?

The child at home, or the war orphan in a good foster-home, is in daily contact with the ordinary life of an adult group, with its work and preoccupations. People work, partly for him, partly for each other, but principally for other people, the community at large, most of whom he does not even know. In a children's village, most of the adults are working directly for the children themselves. How do the children learn of that larger environment. that almost impersonal world of work on which

a modern industrial civilization is built? Or if this is considered unnecessary, how do the villages avoid giving the children a feeling of beings " special people " for whom adults labour all day long? What contact is there between them and the ordinary life of the towns and countryside about them?

Miss Gwendolin Chesters analysed the problems of adoption :

Some children were immediately placed in families as foster children. Foster care, however, was not easy to arrange, since otherwise kindly people, who had also suffered long hardship and whose future was uncertain, rarely felt themselves able to accept responsibility even of a temporary kind for yet another child. This being so, a considerable number of children were gathered into special centres, some small, some relatively large.

It is interesting to compare the behaviour of these children with that of the small number who were placed in ordinary families. These children had difficulties too. They sometimes felt rather at a loss at first when faced with the circumstances of ordinary family life, but seemed pretty quickly to get a grip again on everyday living. There was some slight delinquency. For example, some boys placed as apprentices, at times played truant from work; but some real problem in the situation was usually found to be the reason for such behaviour. They had perhaps reached some stage in their training when they had to be able to read instructions for the use of a machine, and they discovered with dismay how much they had missed of the learning usual to children of their age. It was clearly painful for them to admit that they could not read. At the same time, it was difficult for them to make an effort to learn, and the first way out that occurred to them was to play truant. The circumstances of family life, however, allowed them to remedy such deficiencies fairly easily, and it was found that, in the main, the children who had family care settled down and very soon reached the level of development and behaviour appropriate to their age.

7. Special Discussions

Before we summarize in our conclusions the main ideas which emerged from the work reported in this chapter, let us mention certain problems which were not the subject of special reports but which were discussed for their practical importance in the field of re-education.

(a) *Aggressiveness.* A child exhibits a natural tendency to aggressiveness. But in child victims of the war this tendency often assumes abnormal proportions. How is the educator to deal with it?

The child's natural aggressiveness is not always malicious. In its early manifestations it often represents a sort of " seeing how far you can go " directed at adults. It grows worse if the adult reaction to this provocation is itself coloured with aggressiveness. By his attitude the adult then justifies in the child a new aggressiveness by way of reaction and defence.

The war-handicapped child has had sad experience of the malice of the adult world. Belief in the injustice of adults towards children has become to him a dogma and brings out aggressiveness by way of compensation. It can be repressed, but that is no less dangerous. When it breaks out as a kind of paroxysm, we can easily understand the mechanism of this " protest " and " defence reaction ". The reports of Miss Chesters and Dr. Principalli, Director of the Novara community, are significant in this

respect. Treatment, to be effective, must above all avoid a punitive attitude, which would indicate lack of understanding and provoke a further reaction. It should, on the contrary, fulfil two conditions:

Firstly, it should permit aggressiveness to express itself in some harmless fashion, as a sort of letting off steam to drain away the complex. Activities which include an element of destruction, such as sports involving a certain violence and danger, can be useful. This negative manifestation should, however, lead on to some constructive activity, such as cutting wood for the workshops, so that the aggressiveness can be gradually diverted to the service of creative impulse and integrated into harmonious and social forms of action.

Secondly, treatment should reawaken the child's confidence in the adult. The adult, by his love for the child, should win his confidence. The first step should be taken by the adult, as Dr. Meierhofer says. It would be hopeless to expect the reverse to happen.

Given these conditions, the child's need for affection and protection responds eagerly to this new attitude. Bit by bit, the old mistrust gives place to the admiring and grateful confidence which alone makes possible the process of education as between adult and child.

(b) *Loss of dignity* is another anti-social phenomenon. Some children accept the situation without rebelling against it, and adapt themselves to it by forming a persecution complex. How can we eradicate this tendency?

Psychological treatment should, it seems, have two aspects:

Firstly, we must not allow the fact that these children have no family to aggravate their inferiority complex. As Professor Rey suggests, it is good to let the child know that the absence of parents is not always an unfavourable factor, and that many families are unable to give the child the understanding and enlightened environment he needs. These orphans must realize that life in their community, though imposed on them by circumstances, gives them the exceptional advantage of a more complete and better balanced education. If, inside or outside the Community, we also give them the opportunity to form normal social relationships, bonds of affection with adults will help to restore the feeling that they are human beings " like the others ", with a dignity that is firmly founded.

Secondly, the individual value of the young personality should be awakened and cultivated. We must give the child the opportunity to express himself by allowing him to share in the life of the community, and by fostering the expression of personality in and out of school.

(c) *Social reintegration* is extremely important. Apart from satisfying the child's emotional needs, how can we promote this reintegration from the dual viewpoint of his school life and eventual occupation?

As regards his school life, it seems desirable that the child should have normal relations with children of his own age living in normal homes. The plan of using a school outside the community seems excellent in this respect, provided the school employs educational methods appropriate to the child's psychological needs. But when these conditions are not satisfied, on no account must educational method be sacrificed to reintegration. At the Novara Community which gives interesting examples on this subject, the educators judiciously supplemented within their community the outside schooling which had proved psychologically inadequate and scholastically disastrous.

The scheme adopted in the Rimini community, which organizes its

own school inside the community but admits children from outside, offers an interesting alternative. At the *Cité Joyeuse*, Molenbeek, special Decroly schools have been similarly organized for handicapped children.

In any case, and especially where the orphan cannot be taught with other children, it is important that he share their out-of-school activities and join in youth movements.

From the occupational viewpoint, a child in a community is usually given training capable of serving as apprenticeship to the trade of his choice. But this obligation to provide him with the means of earning his living should not blind us to the fact that a child may have a vocation for something of less obvious direct usefulness. We have seen how the Rayon de Soleil Community at Pommeyrol takes account of the most varied vocational aptitudes, and how strongly Professor Rey urges that in trying to give children vocational guidance we must bear in mind both factors—economic necessity and the child's own leanings.

Practical considerations must not make us forget the duty and the right of the child to develop his original qualities. It is this which will enable him later as an adult individual to contribute to world progress, instead of merely becoming a cipher in a mediocre unsatisfying social order.

(d) *The restoration of spiritual values* should be accomplished on a broad human plane, without necessarily being associated with a religious dogma.

Whatever creed they may acknowledge, the communities have recognized that they should not prematurely impose on the child religious practices and ritual which may estrange him from the spiritual values they should symbolize. The scepticism of these children, who have been disillusioned by life and by their fellow-beings, must nevertheless give place to a new enthusiasm, and a new faith. That is something that cannot be taught; it must be a natural growth, inspired in them by the atmosphere in which they live.

It is important, too, that the teacher should be a person of broad humanity and that he should give his pupil the chance to grow familiar with the finest of human achievements. The heroes of history and literature, the great artists of all ages, can supply this inspiration if the teacher knows how to select and present them judiciously. We see here fully the importance of choosing teachers, not merely for their diplomas, but for their qualities as human beings and their fitness as educators.

8. Conclusion

In presenting these pages in the guise of extracts from conference reports, we have not given the subject the neat clarity of a well-rounded exposition. Yet, from the words of the various speakers there does emerge a body of information and suggestions which, by virtue of their unanimity have a real value; all the more so since they corroborate the observations of Community Directors. We may summarize them thus:

1. Education and re-education alike involve a double problem: that of teaching, or, in other words, of passing on our inherited culture; that of developing healthy, all-round personalities.

2. With child victims of war this problem is accentuated because actual teaching is retarded, often seriously, when the child has forgotten even his native language; and the child's personality has suffered

Tchécoslovaquie : avec du courage, cet orphelin de guerre, amputé des deux mains, pourra bientôt jouer aux échecs.

Czechoslovakia : this boy has courage... both hands were amputated but he'll soon learn the game of chess.

L'imprimerie du *Journal de la République d'enfants*, de Moulin-Vieux (France).

The printing shop for the community newspaper at the République d'Enfants, Moulin-Vieux, France.

psychological disturbances, individual and social, which give rise to anti-social attitudes and forms of behaviour.

In the case of abnormal children the second problem is even more serious and complex. It entirely overshadows the problem of teaching, and in fact ill-conceived teaching methods may aggravate psychological disorders and lack of balance.

3. Re-education presupposes two factors: knowledge of the psychological mechanism responsible for disturbances, with a view to compensating for frustration and giving the child the *milieu* he needs; application of educational methods which aim at developing the personality as well as imparting necessary instruction. Let us examine these last two points in turn.

It is not, as with adults, the grim spectacle of war's murderous sights which upsets children: it is the rupture of family ties and the social abnormalities that war brings in its train. One may compare the child victims of war with any children anywhere who have suffered from family disruption or are orphans. The same mechanism is responsible in both cases for the disturbance of psychological and spiritual health.

Re-education therefore should give the orphan surroundings that meet his elementary emotional needs and fulfil the functions usually devolving on a family; it must give him security, stability and a personal bond of affection with the adult in contact with whom his psychological development will take place.

A child's wounded and repressed personality can be treated only by educational methods which respect and encourage the development of the child's individuality. These methods are not only the prerequisite of schooling but they also help to " resocialize " the child. There is still some disagreement over the validity of such methods for healthy children, but as far as abnormal children are concerned, there is no room for further argument; all that remains is to apply them.

They postulate, as we have said, a profound knowledge of the child. Hence the need for psychological examination and for educators specially trained for the job. By " educators " we mean not only teachers who give instruction, but all adults or older people who in one form or another play a part in education in its fullest sense.

These are the most significant points brought out by the experts; they were unanimously agreed upon by all who took part in the Conference.

Two subjects, however, are sufficiently important to justify special treatment. They are the problem of " self-government " and the problem of international understanding. We shall discuss them in the following chapter.

D. THE PROBLEM OF " SELF-GOVERNMENT " AND THE PROBLEM OF INTERNATIONAL UNDERSTANDING

" Self-government " is an educational method which, from the start, has characterized special children's communities organized on lines different from those of the traditional orphanage. The Children's Village, New York, is one example. Father Flanagan's Boys' Town, founded in Nebraska in 1917, is another. At the 1927 Conference which the International Bureau of Education convened at Prague under the title " Peace through our Schools ", Professor Casimir, Rector of the Dutch Lycée at The Hague,

also pointed out the importance of this method for education in international understanding. For these reasons we bring together in one chapter the Trogen discussion on " self-government " and those concerning education for international understanding.

We shall see how, in their reports, experts and Directors of Communities dealt with these two questions.

I. Self-government in children's communities

The preceding studies have demonstrated the psychological reasons which compelled educators to employ the system of self-government.

In addition to the psychological deficiencies which these children show, and their over rapid passage through various stages of development, most of them display maturity beyond their years. They have often heroically undertaken social tasks above their age. These tasks, by the nature of circumstances involved, could not have the broad human objectives required for training future " world citizens ", but they did arouse enthusiasm, readiness for sacrifice and, above all, the urge to be constructive and to find self-expression. We must make use of these energies, by substituting broad social objectives for the anti-social motives which have been developed under war conditions.

Dr. Carleton Washburne showed how this need for individual autonomy can be usefully and harmoniously developed within a group which in turn benefits by the contribution of each:

Another essential element. for emotional well-being is the sense of social integration, This means the recognition of the fact that one is an integral part of a social group, a recognition that one's individual well-being is bound up with that of the group, and that the well-being of the group is reciprocally dependent on the well-being of the individuals of which it is composed.

It is achieved through co-operative effort toward a common end. It is as people work together, each doing his part toward a commonly held purpose, that group solidarity comes into being. The modern school is therefore organized on a democratic and co-operative basis. Children, through discussion, reach joint decisions. They undertake responsibilities as a group and carry them through. The teacher lets them make mistakes so that they may learn through their mistakes. There is self-government; but undesirable actions by individuals are not punished by the group—except that it may, for the time being, eliminate an interfering member for its own protection. As a matter of fact, punishment has little place in a modern school. While minor misdemeanours may incur penalties, any real tendency towards delinquency is recognized as a symptom of an underlying maladjustment. As such, it requires the skill of the teacher, and in many cases that of a psychologist or psychiatrist, for its treatment. It should no more be left to the handling of other children than would be the outbreak of a disease. A democratic community does not decide by popular vote what remedies shall be given to a sick member, but leaves treatment to a trained and skilled physician. Similarly a student government must leave the diagnosis and treatment of serious anti-social behaviour to the teacher or other specialist.

A well-conducted children's village is a modern school with unusual opportunities —and responsibilities—for social integration.

As the children approach adolescence, they can make of their school a miniature community, with bank, school store, small manufacturing and agricultural enterprises,

and relate these, by direct contact, to similar activities carried on by adults. They can often participate in activities of the adult community. But that is not enough. Again, through pictures and films, but especially in this field, through books, newspapers, and vigorous discussions, they can be helped to widen their intellectual horizon until it takes in the whole world.

They can learn to wrestle with complicated problems, helped by the teacher to look honestly and open-mindedly at both sides of a question and to attempt to reach decisions in the light of facts. I have watched adolescent boys and girls in a modern school discussing current problems with far more method, objectivity and ability than one usually finds in adult assemblies. Few adults in fact have had the training which modern education is trying to give to the oncoming generation.

The children's communities which aim at being modern schools have made some interesting experiments in this field:

Cività-Vecchia, Rome:

The village is organized exactly like a small democratic state. It has administrative, judicial, economic and financial regulations. Everyday life was the model we chose. These children, who had spent their days in the streets, felt the need to unite and choose a leader. Their administrative head is the " Mayor ", the highest authority in the community, elected monthly. The administration of justice is in the hands of the " Judge ", who also is elected monthly. He has very wide powers and can himself settle many disputes. The accused is entitled to conduct his own defence or choose an advocate (all citizens are " menbers of the Bar "). He also has a right of appeal. The " Penal Code " consists of the body of principles and regulations approved, from time to time, by the Assembly.

One of the interesting features of the village is our special currency called " Merits ". It has been found to be the most effective factor in the educational system on which the boys' re-education is based. Self-interest was, indeed, the only incentive known to the street-boys in their unordered, lawless and dangerous activities.

This principle of self-interest, one of the psychological characteristics of these adolescents' lives, has been preserved in the village in the same way as freedom has been. The basic idea was to reward and remunerate the children for all their work. The issuing and circulation of the currency are controlled by the village " Bank ", which is managed by a boy nominated as " Banker ".

We found that if self-interest was to be aroused and maintained, it was necessary that the " Merits " should bring tangible advantages. We therefore opened a " Shop ", where sweets, toys, and, later on, toilet and school supplies could be bought.

Later still we realized that the Shop's attractions were not a sufficient incentive to boys who had been rendered chronically lazy by their earlier disorderly life. We took a further step forward: all the basic factors in moral and social rehabilitation —work, profit, self-maintenance—were introduced into the great educational game of the village (a game which consists in imitating the life of grown-ups). While, on the one hand, all work was rewarded, the children realized that their dignity as human beings was heightened when they had to make a contribution in " Merits " to the cost of their food, housing and clothing. The village Bank also has a special office for exchanging " Merits " into Italian lire. The rate of exchange varies with the amount of currency available.

Scuola-Città Pestalozzi, Florence:

School life is governed by a Council, consisting of assessors and their officers, under the chairmanship of the Mayor. This body is responsible for settling the problems,

difficulties and doubts arising in everyday life, by thorough discussions under the guidance, of course, of a teacher. The Court, like the Council, is elected by the pupils and tries the most serious cases of lawbreaking. Through discussion the children learn to consider and appreciate the different aspects of a question, to rise above blind emotion, and to judge calmly and temperately.

The meetings of the Council and the Court are a powerful factor for education alike in self-control, disciplined feeling and thought, and knowledge of the principles which govern relations between men. But the educational value of these meetings, here as elsewhere, does not consist so much in the institutions themselves, as in the end sought through them. The spirit of a school cannot be transformed merely by setting up a council and a court. Many educators are against children's courts, and from some points of view they are right; the court can be a source of wrong as well as right feelings. Personal experience has convinced me that the council and court, like other social institutions (e. g., our mutual aid association) can be effective as a means of civic and ethical training if they are competently directed by an educator with a sound heart and head, and if they are conducted in a calm atmosphere. In any case, they are the best path to understanding and respect for the law, alike in its surface aspect of formal law and in its deeper aspect of moral law. Law meets an innate need of mankind, yet it is in conflict with the most peremptory demands of man's animal ego. Only a long and dramatic series of defeats and victories makes us appreciate the sacred character of the law, which always remains an ideal to pursue rather than an objective attained. To the most enlightened, the law symbolizes man's perfect mastery over his animal nature. It is an illusion to think that so high an end can be achieved by a surfeit of advice, sermonizings and reprimands.

The more difficult the task that education has to accomplish, the more must we appeal to the whole man. Living experience alone can stir the soul to its depths and strengthen it in the pursuit of good.

The Scuola-Città seeks to substitute for formal lessons, i. e., the verbal transmission of ideas and results, situations which will give rise to the questions to be solved. As little as possible is said of civic and moral duties; but the school's life has been so arranged that children, continually, coming up against neccesity which imposes these duties on us, find themselves obliged to conform to them.

Republic of Moulin-Vieux, France:

The Council which consists of five or six members elected by the general assembly is the controlling body. There are no set candidatures, but the children inevitably choose the best, the most capable, those who have the most authority, those who set an example by their attitude and work. They are not led astray by personal likes or grievances.

The term of office of the Council is not limited; if a member cannot cope with his job or proves to have too little authority, new elections are called by the whole group or the Council itself. The Council draws up a list of duties and assigns someone to each duty. Intellectual and artistic activities are left to volunteers. Five standing commissions approved by the Council, work out programmes and plans of work, improve techniques, see that lessons are done and study ways and means of improvement.

Duties connected with the domestic running of the community are performed by teams, and proposals to release the children from some of these by employing adults always meet with refusal.

School work is our responsibility. We devote six hours a day to it, and follow " active " methods which we have tried and found successful in our classrooms.

Cultural activities are of many kinds: writing and printing, such forms of expression as drawing, painting, poster-designing and map-making, research, enquiries, lectures by the children on subjects of their own choice—in short, as many means

Futurs colons d'Israël : orphelins juifs de la communauté d'Ilaniah (Pays-Bas).

Future settlers in Israel : Jewish orphans at the Ilaniah Children's Village (Holland).

Près de Delhi des enfants réfugiés apprennent à filer.

A spinning class for refugee children at a centre near Delhi.

La récréation à l'Orphelinat Chaim Weizmann (Angleterre).

Playtime at the Chaim Weizmann Home for orphans, England.

La ronde au pied des ruines de l'orphelinat de Cassino en Italie.

Children dance and play in the ruins of their former orphanage at Cassino.

of culture as the child may choose and to which he gives unforced attention.

But one of the most pleasant and profitable of our activities, the one without which the rest would lose their efficacy, is the informal discussion hour in the evening. One child prepares a " news commentary ", based on the newspapers, reviews and radio. There is an open discussion, in which we intervene only to supply information. And so we pass on to a review of the day's happenings and a preparation for the next day—a discussion in which all, from the oldest to the youngest, take part.

Our children's enormous activity causes some astonishment. This is a result of the principle on which we work. The spirit of joy which often impresses our visitors comes also from the atmosphere of the community; the children have created a little society in which peace and tolerance reign (an exercise in internationalism), where work is an honour and disinterestedness is the law, where all are perfectly happy to have nothing of their very own. Everything belongs to us all. They have been surprised to learn that in some Italian children's republics a form of money is used as pay.

But the rôle of adult " instigator " in our republic is a difficult one. In addition to a profound knowledge of child psychology, he needs complete humility. He must divest himself of his adult mentality and resign himself to not being always right. He must be an attentive and affectionate observer and, at the same time, a source of knowledge and experience on which the child can draw.

Our children have everything in their own hands. They judge and decide in every field. The vigilance of the adult, as you may imagine, must be as constant as it is discreet. It is indispensable, in fact, that the child use the best of himself and that certain instincts be sublimated. For the educator this entails incessant, subtle and absorbing work.

Convitto della Renascita, Novara, Italy:

We have made a custom of weekly assemblies, like those held in adult communities, where the problems of daily life are discussed in the presence of the director, teachers and the rest of the staff. The danger of these assemblies, as has also been found in adult communities, is that they easily lend themselves to demagogy or become protest meetings where baseless criticisms are voiced. The personal influence of the director must be recognized and regarded, not as a control or a check on spontaneity, but as a support and a guide. The pupils ask for explanations, raise objections and put forward suggestions.

Responsibilities are given to the pupils in matters of domestic organization—responsibilities which match their capacities and which they are free to accept or refuse They always concern mutual aid and co-operation in the work of the adults, while leaving room for the initiative of the pupils; we have noticed that when the child does not feel supported in his undertaking, he abandons it in discouragement or carries it out perfunctorily and as quickly as possible.

When the children's contribution to the running of the school results in a financial saving, the money saved is put at the disposal of the community to be used as they think fit. The children work in a little carpenter's shop and on a piece of land divided into individual or group gardens as they desire. The results of this work go partly to the community to meet maintenance costs and equipment and partly to the individual pupils.

A wisely conducted system of " self-government " and an ever-widening and better organized field of activity, have proved in this first year the best means of winning the confidence of our pupils and establishing a mode of life which discreetly promotes good behaviour and discipline.

Children's Town of Hajduhadhàz, Budapest, Hungary:

The organization of our Children's Town has been worked out by the children and adults. The child plans what he is going to do and we expect him to carry it out; the adults are there to guide him.

We have given our children a form of self-government. The members of the government are elected by secret ballot by children over ten years old; the mayor, police captain, police, " court, " postmen and lawyer form the council. The children's " court " settles all disputes.

This autonomous government takes an active part in running the life of the Town. We work together to overcome our material and personal difficulties.

The children of the *Republic of Moulin-Vieux* recently read a detailed description of the Budapest community. They voiced their criticism in the presence of an adult friend from the " Don Suisse ". Extracts from these discussions follow:

Children: We get the general impression that the Budapest community is modelled on adult society. The use of such terms as mayor, judge, postmen, lawyer, accused and court would seem to prove that.

Adult societies are so imperfect that there's no need to copy them.

Instead of an adult society in miniature, we've preferred to make a children's society.

The Budapest children seem to be divided into small teams, each under the supervision of an adult. What do you think of this plan?

Our working teams are run by a responsible child, chosen by the council which we have elected.

How well their teams work will depend on how good the adult in charge is.

Adult: Perhaps these adults are first-rate educators. After all, any sort of work needs a leader.

Children: That's true. But the best adult is not as good a leader as a child who enjoys the confidence of his fellows.

The author of the article says there should be more adults. This surprises us.

We know from experience that adults don't always bring good order and a free, happy atmosphere.

As a matter of fact, it was this experience that led us to adopt the plan of a children's republic.

Adult: But you have some adults here who are fond of you and whom you are fond of. What do you think they are for?

Children: They look on at our experiment, with sympathy. They make it possible for us to live and we turn to them for advice when we come up against a problem we can't solve by ourselves. And they teach us.

We were glad to notice that the children at Budapest have the same motives as ourselves: liberty and responsibility.

This is what gives them that air of frankness, loyalty and happiness which astonished the Swedish visitor.

Adult: I noticed this air about them too. That is why I think their republic is very like yours in some important respects.

Children: Like us, they've rules which must be obeyed. But we've established our laws for ourselves. And we don't need to be offered a piece of chocolate to get us to obey.

Their way of welcoming newcomers is very like ours.

Their most serious punishment is loss of the status of citizen, as ours is loss of the title of Torchokist.

They are judged by a court, like adults.

At Torchok, it's the children's general assembly that discusses a child's actions and the child can defend his point of view.

We don't find it necessary to punish; blame is enough.

Friendly reproof helps us to do better, while punishment accentuates one's faults.

And anyhow there's something revolting about punishment.

After reproof one tries to do better.

And there's another thing: punishment is the price paid for doing something wrong and gives you the right to do it again.

We don't understand what's meant by disagreeable work. Because, with us, a job which is more irksome than another is a reward and an honour.

Our greatest punishment would be to be deprived of responsibility and taken off a difficult job, either for doing it badly or for losing the confidence of our fellows.

Here at Torchok the most difficult jobs are given to the best people.

At the *Rayon de Soleil*, Pomeyrol, France, experiments are tentative, but have proved fruitful:

We wanted to give to four of our secondary school-children a sense of responsibility. " Intellectuals " too often lose touch with reality. We suggested that they live for a fortnight in an " independent republic ". They were given some money and told to get on with the job. They took up their residence in a hut in the park, all on their own.

They voted a constitution, set up a legislative body and chose as their motto: " Ever better ".

The experiment thrilled them. It is described in the inevitable log-book. Naturally they could not manage entirely alone. On one occasion they even had to appeal to their " parents " to arbitrate.

They have, however, learned how much even a simple daily existence costs in money and effort, and that words, no matter how pompous, do not solve everything. They have a better understanding of the value and difficulties of the human community, and of the paramount part played by a responsible individual in society, however small that society may be. We shall repeat these " moments " which the log-book describes: " to lead, for a time, a free, a different life ".

At the *Hameau-École* of Longueil-Annel, France, the children's mental state demands some modification of educational methods:

With maladjusted children it is impossible to set up a children's republic unless there are a sufficient number of normal children, helped by teachers who supervise whatever is undertaken, see that interest is kept up and turn every aspect of administration to some educational account.

We have not hesitated to use as a starting point the collecting instinct, the need to own things and to reap rewards, in order to lead up to the discovery that living together must necessarily set limits to these elementary impulses.

First, payment in proportion to effort, success and result. A whole system has been worked out to enable the child to spend what he earns, not for immediate enjoyment, but to obtain, later on, benefits calling for foresight and calculation of consequences.

Our pupils may join in productive and trading enterprises linked with one another. By encouraging the profit motive, such a system would militate against the aim we have in view, if the educators did not use this elementary economic basis as the foundation for building the social structure.

We insist on the maximum freedom compatible with order. Few children are at ease in absolute liberty. They need to feel the constant vigilance of their teachers, as is in fact the nature of children. But this vigilance should be so disguised that it does not cramp their development.

The preceding reports show that the practical value of self-government is generally recognized. But the various forms of self-government described appeal to different motives in the child and do not all call for the same educational processes.

We have seen various forms of self-government: provisional, permanent, absolute, or relative. In one case, it aims at incorporating the child in society as it is, with all its imperfections; in another, it aims at preparing him to create a new society. It may invite him to copy the adult world with its adult preoccupations, or leave him free to create his own standards in a children's world with children's interests. Sometimes self-interest is proposed as the incentive to action; or the incentive may be the pleasure of freely employing one's creative energies.

These differences led to a discussion all the more necessary because some of the participants had noticed drawbacks, and cases where the method had in practice been carried too far. It would take too long to recount these discussions in detail. We must mention, however, that the criticisms only appeared to be justified in cases where the spirit of the method had not been strictly observed, or where its use had been attempted with backward children.

" Self-government " means the application of methods of " new " education to social life. Properly speaking, it is the creation and organization of a children's society by the children themselves. It assumes that the children, when made aware of their needs by those in charge of their education, will discover for themselves how to meet these needs through some focus of interest appropriate to their age. At the age with which we are concerned, the school age, this focus of interest is action, not the philosophical concepts of the main forms of social life which are an adult interest. If the children discover by themselves the laws and mechanisms of harmonious social action, and if they put them into practice, they wil have successfully passed the educational stage appropriate to their age. Later they will be able to approach, with healthy initiative, adult experiences corresponding to adult interests.

This process of self-education is only possible if the child's interest is complete and spontaneous, producing complete concentration and allowing all the faculties to be mobilized in the service of the will. The child should be left free to devise and carry out the experiments through which he will learn habits of self-discipline without impairing his joy in life. This is the surest guarantee of social harmony.

Imitation of the adult world will not provide a true experiment in self-government. Adult interests are not on the same plane and the child will soon weary of it.

What is important is that the child should be induced to make efforts of his own. Children should be educated to discover means of sharing in the creative activities of the human race by the free exercise of a social conscience broader and finer than that of the generations which could not prevent war. It should be our concern to see that this self-government is not the mere caricature of our imperfect existing society, but the expression of the child's creative originality: it should develop a social sense not in conformity with the past, but inspired by an ideal of the future.

When, in place of competition, the child has known the healthier pleasures of free co-operation, which creates, exchanges and gives, there is a chance that he will not develop into the mediocre adult who imitates and appropriates, to compensate for his own incomplete development.

Dewey said: " The school is not a preparation for life; it is life ". Children must not play at being adults; they should live as children. It is

this living experience that must be secured at all costs, for it is the one thing that matters in self-government. If it is missing, there is a risk of going too far which should not be laid at the door of the method itself, but of the mistakes and inadequacies in its application.

2. International understanding

The universal development of conscience which is essential to international understanding must be based on an educational method that leads the individual to altruism. The task will be made all the easier if the child is given the opportunity of international experience appropriate to his age. This has, from the start, been in the minds of founders and directors of Childrens' Communities.

Some of them, like the *Pestalozzi Village* at Trogen, foster such experience by the fact that they are international. It is encouraging to see the sincere comradeship among children whose parents were enemies; a few weeks of community life under the inspiration of educators who are themselves " citizens of the world " have sufficed to cement the fullest friendship.

Some communities of national character make possible similar experiments by receiving members of foreign origin. Nevertheless, it would seem advisable to organize more systematic experiments of this kind by an exchange of children or by holidays spent in other Communities. International correspondence, the exchange of material and information, will help appreciably toward this understanding, especially if the children themselves take part. Playing an active part in an international environment is the most potent instrument of real union.

This central idea was developed by Dr. Washburne:

One may say that the principal aim of education is to develop each child's potentialities as fully as possible, both as an individual and as a member of the whole community of mankind.

The New Education Fellowship, an international organization for promoting modern education, states its aims as follows:

Education is an inseparable part of social change. It must, therefore, play a dynamic part in helping people to resolve the conflicts and meet the challenge of the hour. It must release the creative powers of the individual and awaken his social conscience so that the changes will be directed towards developing a society in which man may live fully and freely.

To do this, education must be conceived in broader and deeper terms than the mere continuation of the social and cultural heritage through instruction. It must foster the fullest possible development of the potentialities of each person both as an individual and as a participating and responsible member of an interdependent society—of the family, of the community, of the state, and of the world.

From this point of view some of the methods described earlier need to be improved, and their objectives broadened. Let us briefly discuss this extension:

We have seen the importance of self-expression for the child's emotional well-being. It is also important from the standpoint of society's progress. A totalitarian state carries the seeds of its own destruction by the restrictions it tends to place on the development and expression of diverse opinions. Just as biological evolution cannot take place without variations, so social growth cannot proceed without variety of opinion and full expression of ideas. Any living thing that ceases to grow begins to decay.

We need all the resources which proceed from diversity of thought and expression. Our knowledge of economics, sociology, psychology and political science is still much too limited for any of us to know how to bring about the kind of world in which we want to live. Many generations of thought and hard-won experience still lie between us and any ideal world.

Professor CODIGNOLA added:

We call on all to help us achieve the goal of our experiments and to disseminate our methods in Italy and abroad. These methods will prove an effective instrument of education and rapprochement among peoples.

The Children's Communities declare their desire to help in fostering international understanding:

We think that an International Federation of Children's Communities should be considered above all as an active educational body in which all who are interested in the social education of the young can meet. *(Città dei Ragazzi.)*

At *Moulin-Vieux* the children expressed themselves in these terms:

Let us go further. Why not form a World-Wide Federation of Children's Republics? It is true that Unesco is calling together this summer some thirty adults who work in children's republics and are concerned with new education. Since Papa Torchok is attending this conference, we are asking him to put forward our idea of a meeting of children sent by children's republics in the different countries to exchange views.

Education of children in international understanding requires teachers who are themselves imbued with broad human understanding. MR. RYSER spoke of this aspect of the training given in his school for monitors.

Our students are initiated into community life at La Grande Boissière, Geneva, where they carry our their duties, undertake responsibilities and exchange experiences. They discuss day-to-day problems and try to establish a truly international community.

Our distrust of ideologies has restrained us from building a theory of internationalism. Some of us have preserved an ardent patriotism, but we have all learned to distinguish the friend or comrade from the nation to which he happens to belong.

Although internationalism, from one viewpoint, belongs to the world of ideas, we must first experience it in life and then come to a clear realization of what we have experienced.

We have not tried to proselytize. If in the course of his development a student breaks away from his beliefs, I ask him to consider carefully whether he has replaced them by others or whether they have left a mere vacuum. Although, generally speaking, each of us maintains his own creed, doctrine loses all its aggressive potentialities. Each individual recognizes that the symbols which he uses to answer the ultimate questions are less firmly rooted in his heart than human sympathy and the deep unity which binds him to another person who has accepted other symbols.

We see how valuable to international understanding is the rôle of these Communities, which try to give children an opportunity for social experience in an international setting. A sense of solidarity grows rapidly in them, a

sense of solidarity, not with their own nation and race alone, but with all mankind.

To sum up: whether these Communities are national and confined to children of the country where they happen to be, or are national institutions for foreign children, or are specifically international, they all try to give children and educators an international training and manner of life.

They give children an opportunity to assimilate during their psychological growth the elements of their own national culture; they also give them an opportunity for exchange of ideas and feeling with other cultures, in a spirit of universal understanding.

E. RESOLUTIONS

The last day of the Conference was devoted to drafting resolutions which were unanimously adopted.

Starting with the educational needs of the child as an individual personality, the resolutions seek to assure for an orphan in a community a home that will give him a family upbringing with the bonds of affection he so greatly needs. From the scholastic viewpoint, they demand an education with a sound psychological basis, which can secure a harmonious development of his personality as well as the requisite instruction. They are constantly concerned with the child's social readjustment both while he is in the community and during the years ahead.

In short, they seek through an all-round education to prepare the child to become a citizen of the world, capable of sharing in its progress. If this is to be done, the selection and training of teachers must be the object of special care. This, too, is emphasized in the resolutions.

Such are their principal ideas. The following text shows in detail their scope and value.

RESOLUTIONS ADOPTED BY THE CONFERENCE

Whereas many children were physically, mentally, morally spiritually and emotionally disturbed by the war;

Whereas many children in war-devastated countries are suffering from similar handicaps not necessarily directly attributable to the war;

Whereas, in an attempt to meet the needs of these children, a number of institutions have come into existence under such names as Children's Villages or Children's Republics;

Whereas such Children's Communities have often arisen independently and in response to an emergency, and the type of organization, preparation or co-ordination adopted has been adequate only for initial requirements;

Whereas, despite this lack of adequate planning in some cases, these Children's Communities have fulfilled and are fulfilling certain vital functions; and

Whereas, to achieve the purpose of such Communities, it is necessary to have a clear vision of their mission and scope, their relations to one another and to other organizations for the care of children, and of criteria, based on present experience, for suitable organization, personnel and methods,

IT IS RESOLVED:

That, in future, in order to avoid the undue limitations implied in the word " Village " the term " Children's Community " be accepted by this meeting for future use;

The Conference further decides to adopt as the unanimous opinion of the Directors of Children's Communities, experts and other members of the conference convened by Unesco at Heiden and Trogen from the 5th to the 11th July 1948, the following statement of purposes and essential characteristics for Children's Communities:

I. PURPOSES

1. *For the children*

The primary purpose of a Children's Community is to meet the needs of the children who cannot be satisfactorily taken care of by their own family.

(*a*) *Material needs.* Full provision should be made for healthy living, housing, clothing, food and medical care and freedom from contamination.

(*b*) *Educational and emotional needs.* Full provision should be made for education, either in the Community or outside. Because of the special needs of the children concerned, such education should take account of the children's deepest spiritual needs and be in accordance with the principles of child psychology, child development and mental hygiene.

The emotional and social needs of the children should be met through the reconstitution of a family atmosphere and conditions providing an opportunity for self-expression in creative activity, security, and adequate companionship and contact with the outside world.

Psychiatric and psychological services should be available for studying and remedying the maladjustments that exist.

Care should be given to all children, without discrimination of religion, race or political creed.

2. *For science*

Since research is needed for the children in a Community, and since the difficulties of such children show, in magnified form, the problems that exist generally, the establishment of research and child guidance centres in such Communities should be encouraged whenever possible; such centres would not only serve the children in the Community but would be used to assist others to help in the training of staff and to contribute to scientific knowledge.

3. *For international understanding*

Since most of the children living in Children's Communities have been, directly or indirectly, affected by war and subjected to national and racial fears and hatreds, a further purpose of a Children's Community is the development of international understanding and co-operation. As it is particularly important for children deprived of normal family life to be adjusted and absorbed into the life of society, a Children's Community should provide for such integration not only within its own organization but also within the surrounding society and, gradually, in the nation and the world. The Conference suggests that such world understanding could be fostered by exchanges, for extended visits, of children from different Communities and of different nationalities, and by international summer holiday camps.

To accomplish the above purpose, it is recommended that Children's Communities should seek to develop as many of the following characteristics as their local situation may permit:

1. *Staff*

(*a*) *Selection.* Persons in charge of a Children's Community and of each of the group composing it should be carefully selected from the standpoint of personality, professional training, knowledge of mental hygiene, and above all, love and intuitive understanding of children. Appointments should not, therefore, be made by governmental authorities, or others, without previous consultation with those responsible for selecting staff in each Children's Community.

(*b*) *Continuity.* After a period of probation, staff should be assured of security of tenure and should be promoted on a professional scale, to avoid any feeling of insecurity on their part, which would indirectly affect the children, and to give them a sense of security which results from uninterrupted guidance and affection from the same persons.

The Conference also recommends that governments should guarantee stability to officials of different departments or local authorities who are, or may be, seconded for duty in Children's Communities.

(*c*) *Training Centres.* Training centres for directors, house-parents and teachers should be established as soon as possible. Such centres might also serve to train parents, teachers, social workers, nurses and doctors not necessarily preparing for work in Children's Communities. Such training centres should be international, in order to provide the staff with living experience in international understanding.

An essential function of every Children's Community should be training of its own staff in service.

(*d*) *Teachers.* Those who teach the children, if not living in the institution, should be closely connected with the life of the Children's Community, and their work should be intimately co-ordinated with that of the persons in charge of the Community. Even when the school is a public or other school outside the Community, the achievement of such co-ordination should be a major concern.

2. *Composition and importance of environment*

(*a*) *Family Group.* A characteristic feature of Children's Communities is the grouping of children into " families ". No group should include more than twenty children, and a smaller group is recommended. As far as possible, such a group should be composed of boys and girls of different ages. As a matter of principle, no child should be transferred from his original family group to another solely on grounds of age. Each group should be headed by a married couple.

(*b*) *Relation to society.* Every effort should be made to bring about close inter-relationship between the Children's Community and the surrounding society. Children in the Community should be brought into close contact with children from normal homes and with normal adult society through as many common activities as possible.

(*c*) *School.* The school life of the children should be in accordance with the principles of modern education, i.e. education adapted to the needs of children and of society, taking into account discoveries of the science of

child development, child psychology and educational psychology, and inculcating creative initiative, co-operation, an objective outlook and tolerance. If a school is established within the Children's Community, it should be based on these principles. If an outside school is used, every effort should be made to modernize it. If the school is within the Children's Community, it should be, if possible, open to children from the neighbouring normal community.

(*d*) *Workshops.* There should be workshops for use in ordinary education or for apprenticeship training. Vocational guidance should be provided for adolescents.

(*e*) *Readjustment to society.* There should be careful preparation and special attention for the transitional period between the time when a young person leaves the Community and the time when he is able to take a normal independent place in society. The public bodies concerned should be associated with this work, and, in particular, a publicity campaign should be undertaken and maintained to encourage the general public to assist in placing such young people in families and posts, and in organizing such placement systematically.

(*f*) *Democratic life.* The life of the Community and school must be democratic; children should have many activities in common, assuming co-operative responsibilities in accordance with their needs and degree of maturity, learning to take group decisions on the basis of objective discussion and organizing such forms of government as their group needs may make necessary. Organization of forms of government in imitation of adult forms should generally be discouraged. Co-operative economic enterprises, on the other hand, are rightly desirable.

(*g*) *Recreation, physical education and health.* Adequate provision should be made for recreation and use of leisure time, physical education and all phases of health service.

(*h*) *Libraries.* Each Children's Community should be provided with (i) a children's library, and (ii) a professional library for the staff.

3. *Duration*

Children's Communities should be organized to care for children up to the time when they can begin to be self-supporting or go to an apprentice-ship school, a higher grade school, technical institute or university. After they leave, contact should be maintained with children who have been in the Community, and it should also be possible for them to visit the Community during their holiday.

4. *Administration*

(*a*) *The Director.* Each Children's Community should be in the charge of a Director, who should be an educator and should have over-all responsibility, both legal in relation to the government and Courts, and internal in relation to the administration of the Community.

(*b*) *Business Management.* A person or committee, under the general supervision of the Director, should have charge of buildings, equipment, supplies and finance. The essential qualifications of such a person or committee are (i) efficient handling of practical affairs ; (ii) close co-ordination with the educational staff (house-parents and teachers), so that buildings, equipment, supplies, food, etc., may be adapted to the children's needs; (iii) recognition that the function of business management is to serve the children's needs as interpreted by those who have direct charge of them.

THE CONFERENCE FURTHER DECIDES:

1. *Federation of Children's Communities*

That Children's Communities be organized in an International Federation for the exchange of knowledge and experience, mutual stimulation and criticism, co-ordination of research, training of staff, soliciting and receiving money from international sources, maintaining relations with UNESCO and establishing close contact with international non-governmental organizations doing similar work, and for carrying out such other activities as can, with advantage, be jointly undertaken.

2. *Secretariat*

That an international secretariat be established to serve the Federation:

To act as clearing house of information regarding Children's Communities:

To maintain a central record of cases studied in Children's Communities;

To be a co-ordinating centre for research and the selction and training of staff;

To serve as a centre for contact with UNESCO, UNICEF and other international bodies;

To deal on behalf of the Federation with such other matters as that body may request.

3. *Unesco*

That UNESCO be requested to assist the International Federation of Children's Communities in the following ways:

(*a*) To make available a technical service for psycho-pedagogical information and consultation;

(*b*) To organize two meetings of directors of Children's Communities a year and an annual international conference of technical experts and directors similar to that held at Trogen and Heiden in 1948;

(*c*) To publish a yearbook reporting the conferences, the progress of the Communities and the major discoveries of psycho-pedagogical science during the year, and such other matters as concern the purpose of Children's Communities and methods used in them;

(*d*) To publish a periodical containing reports on experiments, activities and problems of Children's Communities, and any other matters of concern to such communities;

(*e*) To give general publicity, through UNESCO publications, to the Children's Community movement and its needs;

(*f*) To extend UNESCO's reconstruction programme to include Children's Communities.

4. *UNICEF*

That UNICEF and other international organizations concerned with child welfare be asked to consider favourably the grant of funds to aid in the establishment and maintenance of Children's Communities and in their work.

THE CONFERENCE FURTHER DECIDES:

That all those who have taken part in the Conference of Directors of Children's Villages held at Trogen and Heiden hereby express their warm appreciation to UNESCO, to Mr. Drzewieski and the members of the staff for organizing this conference and for the helpful, understanding, competent and friendly manner in which it has been handled, and further express their sense of having profited greatly by the exchange of ideas and experience; the mutual stimulus and the information and guidance made available to them. It is their unanimous conviction that the Conference has been of great spiritual and practical value to all concerned.

Summary of resolutions presented by Mr. DE COOMAN and adopted by the Conference:

THE MEMBERS attending the UNESCO conference held at Heiden and Trogen from 4th to 11th July, 1948, including directors of Children's Communites, experts and others.

CONSIDERING the position of children in the various countries as a result of the war,

HAVING REGARD to the measures taken by private and official organizations to deal with this state of affairs, and

CONSIDERING that the UNESCO Secretariat had two purposes in view in convening the present conference—the study of the most effective means of improving the position of such children and the co-ordination and development of measures already taken to that end,

APPROVE, with warm congratulations, the measures taken by those responsible for UNESCO's policy,

ENDORSE the programme proposed by UNESCO, and

UNDERTAKE to facilitate its implementation by every possible means in their respective countries.

To this end, and having regard to the considerations set forth in the records of the Conference,

THE DELEGATES DECIDE:

1. To prepare a programme designed to meet the physical, intellectual and emotional needs of the children;

2. To promote the development of an international outlook in the children, in order ultimately to bring men into closer unity through mutual understanding and tolerance;

3. To recommend that, in the organization of Children's Communities, proper attention should be paid to the selection of administrative officers, educators and subordinate staff;

4. To develop a family atmosphere within such Children's Communities by establishing small groups associated, as far as possible, with the life of the world outside;

5. To encourage a sense of responsibility in the children by introducing them to the various activities of normal life;

6. To give them the security they need by making it possible for them to enter a trade or profession by which they will be able to live as free men in society;

7. To base the education of the children on the most recent discoveries of educational psychology and to promote research in that field.

The delegates further recommend that an international secretariat should be established to serve a Federation of Children's Communities, responsible for carrying out or promoting the foregoing decisions. They express their appreciation of the moral and material aid provided by UNESCO and rely on that organization's increasing support.

PROTECTION OF CHILDREN

The conference furthermore adopted the following resolutions concerning international action for the protection of children:

1. The directors of Children's Communities consider the methods of occupation employed during the late war, the removal and the mass murder of children, as crimes against humanity and decide:

To ask UNESCO to launch an appeal through the Economic and Social Council of the United Nations for the insertion and ratification in international law of measures to outlaw crimes of aggression against the welfare and happiness of children and against the vitality of all nations.

2. That protection be extended to all children, regardless of religion, race, or the political opinions of their parents.

F. INTERNATIONAL FEDERATION OF CHILDREN'S COMMUNITIES

In response to the foregoing resolutions, an International Federation of Children's Communities was founded at the close of the conference. A co-ordination committee was immediately elected and held its first meeting the same day, the 10th of July 1948, at Trogen. It is composed of the following members:

Chairman:	Dr. R. PRÉAUT, France.
Vice-Chairman:	Mr. R. DE COOMAN, Belgium.
Ordinary Members:	Professor E. CODIGNOLA, Italy.
	Mr. M. JULIEN, France.
	Mr. A. BILL, Switzerland.
Secretary:	Dr. M. MEIERHOFER, Switzerland.
Treasurer:	Dr. Elisabeth ROTTEN, Switzerland.
Alternate Members:	Padre Antonio RIVOLTA, Italy.
	Miss M. ZOEBELI, Italy.

Two seats have been reserved for representatives of Central or Eastern European countries; these have not yet been nominated.

The secretariat of the organization is expected to be established at the Pestalozzi Village, Trogen, Switzerland. [1]

Statutes were subsequently drawn up as follows:

1. Correspondence should meanwhile be addressed to Dr. Marie Meierhofer, Weinbergstrasse 22, Zurich, Switzerland.

STATUTES.

ART. 1. Under the name of the International Federation of Children's Communities, an association has been founded, with its seat at Trogen (Canton of Appenzell, Ausserrhoden, Switzerland) and in conformity with Article 60 of the Swiss Civil Code.

ART. 2. I) By " Children's Communities " are meant permanent institutions for education or re-education, based on the active participation of children or young people in the life of the community and on the application of modern educational methods—institutions in which family life is in various ways combined with forms of community life.

II) The aim of the Federation is to promote and implement the idea of Children's Communities as defined in the resolutions passed by the Conference of Directors of Children's Communities at Trogen on 5th to 11th July, 1948.

III) The Federation is strictly neutral in matters of politics and religion.

IV) The aims of the Federation will be pursued in the following ways:

(*a*) The association of Children's Communities.

(*b*) International co-operation and contacts between educators and children of the different Communities with a view to developing the qualities of both in the spirit of the Federation.

(*c*) Publicity to spread the idea already mentioned; preparation, collation and publication of statistical and scientific information emerging from the exchange of experience.

(*d*) Material support for affiliated institutions through committees set up for the purpose or through applications to national or international bodies of persons able to aid the Federation.

ART. 3. I) *Active members*, i.e., institutions recognized as conforming, to the definition of Children's Communities.

II) *Associate members*, i.e. groups or individuals proposing to set up new Children's Communities, or other persons desirous of promoting the aims of the Federation.

Subscriptions shall be fixed annually by the General Assembly.

Only active members shall have the right to vote at the General Assembly.

ART. 4. The organs of the Federation shall be the following:

The General Assembly.
The Administrative Council.
The Executive Committee.
The Secretariat.
The Supervisory Committee.

ART. 5. The General Assembly shall be held annually and shall be convened by the Executive Committee or whenever a third of the members request that it be summoned. It shall decide all matters which do not fall within the province of other organs of the Federation.

(*a*) The General Assembly shall elect the Administrative Council and the Supervisory Committee and define their powers.

(*b*) It shall ratify decisions of the Executive Committee on the admission or exclusion of members.

(*c*) It shall take cognizance of reports and statements presented by the Administrative Council.

(*d*) It has power to revise Statutes.

ART. 6. The Administrative Council shall be summoned at least once a year by the Executive Committee or Chairman. It shall elect the Executive Committee from among its members.

ART. 7. The Executive Committee is the directing organ of the Federation. It can nominate sub-committees from among its own members or from specialists chosen for special purposes. The Executive Committee shall comprise at least eight members. It shall have the right and the duty to manage the affairs of the Federation in accordance with the directives of the Administrative Council and to act for the Federation. It shall present a report every year to the General Meeting. The Chairman, or in his absence the Vice-Chairman, has the right of legal signature on behalf of the Federation.

ART. 8. The Supervisory Committee shall examine the accounts annually and present a report to the General Meeting.

ART. 9. Communications of the association for which official publication is required shall be published in an official journal of the country in which the headquarters of the Federation are situated and in an international journal available to the members.

ART. 10. In matters not otherwise defined, the obligations of the Swiss Civil Code shall be binding.

The Federation has now begun its work. Nothing can give a better idea of the developments it envisages than the statement made by the Chairman, Dr. R. Préaut, at a meeting of the TICER (Temporary International Council for Educational Reconstruction), held at Unesco House, Paris, in September 1948.

The aims of this Federation are not confined to seeking or instigating outside help. They consist far more in trying to harmonize and synthetize individual efforts to offer useful examples of effective work.

At the moment we are trying to take a census of institutions falling within our definition of Children's Communities. A central register makes it possible to put them in touch with one another, to procure information of all kinds and to ascertain and make known their needs.

The tasks of the Federation are of two kinds:

The first and most urgent is to organize a real international fraternity of children by founding a quarterly journal to be printed at Trogen and to reflect the life and experience of the different communities and by otherwise encouraging exchanges of correspondence.

The first-fruits of co-operation between the children of different nations are, among others:

Preparation of an International Children's Conference to be held next year at a summer camp at Moulin-Vieux, France, to which boys and girls will come from different communities throughout Europe.

An international competition of singing, poster-making and other work will be organized by the Federation.

Specialized work by groups of children in preparation for an international festival of singing, dancing and dramatic art.

Exchanges of teaching material made in the different schools and of products from their vocational workshops.

A documentary film about life in the different Communities.

Preparation of an international fair for the sale of things made by the communities, the proceeds to go to a fund for international holiday exchanges.

The posting in each institution of the results of an enquiry among the children themselves on the needs and hopes of youth in different parts of the world.

These examples illustrate the Federation's desire to avoid becoming a bureaucratic organization without living links with the young. But while these enterprises aim at directly enriching the children's creative and international spirit, they will not suffice to bring to our affiliated communities the help they need at a number of different levels, both material and technical.

Thus our second task, a long-term one, is to obtain the means of carrying out three essential policies :

To train first-class staff,

To organize scientific research within the framework of experiments being undertaken.

To maintain an effective supervision over the young people who leave Children's Communities to take their place in the working world.

All this can only be done through the united action of the interested countries, their public authorities and their voluntary organizations.

The Federation therefore envisages the creation of national committees, whose delegates will form the Administrative Council, together with representatives of the member organizations of TICER, and act as a liaison and information office.

By uniting our efforts and avoiding overlapping, we should be able to create an international training college, where staff of every kind needed in the re-education of children could receive a homogeneous training.

We should also be able to create an international research institute for the active educational methods developed by members of the Federation, in collaboration with the Directors and staff of the Children's Communities. This institute would gain by being associated provisionally with the services dependent upon Unesco.

Finally, it would be desirable to organize as soon as possible, in co-operation with TICER's International Voluntary Work Camps Committee, a centre for young people engaged on reconstruction work.

Many children who leave the Communities after learning a trade cannot merely be thrown into life without a preparatory period. It would be valuable to test their energy and faith by encouraging them to take part in reconstruction work in devastated areas through international teams which could perpetuate the spirit of the Children's Communities.

The programme here outlined for our young Federation is far from Utopian.

The children do not offer themselves empty-handed. They ask only that they be helped to serve as a living example to others and to spread physical, moral and mental health wherever it is most needed.

The *quality* of their contributions will depend on their own efforts, its *intensity* on the opportunity given them by others.

Des petits réfugiés chinois miment une chanson dans une école du voisinage de Canton.

Chinese refugee children sing an action song at a school near Canton.

Sans distinction de race, petits Malais, Chinois et Indiens s'adonnent aux joies bienfaisantes du sport à l'école de Sérendah en Malaisie.

Games keep the boys fit and happy at the Serendah Boys School, Malaya, which cares for homeless children of the country's three nationalities Malayan, Chinese, Indian.

III. GENERAL CONCLUSIONS

The number of homeless children is so great and their educational problem so complex that opportunities for placing them in families are quite insufficient to meet the problem. Many homeless children remain a public charge, and it is the duty of society to give them an education which should be all the better planned because it is difficult and must be conducted in a community setting.

This was the subject of the Conference of Directors of Children's Communities convened at Trogen by Unesco. The conclusions of the different chapters in the report have demonstrated the technical value of the work done; we shall only summarize here, the more general aspects.

Firstly, this meeting of educators and child psychologists permitted a study of the psycho-social problem not only of child victims of the war but of all maladjusted children, and threw light on the most modern educational methods.

Secondly, the formation of the International Federation of Children's Communities gave the Conference a lasting value. The statutes of the Federation define these Children's Communities henceforth, in terms which make the support of the Federation conditional upon their recognizing their full educational mission. This has several consequences:

(*a*) It will give these orphans the benefit of educational methods which not only aid their social rehabilitation, but also develop their personality to the full;

(*b*) Traditional institutions will be encouraged to change their educational methods;

(*c*) It will strengthen institutions which, by undertaking the double rôle of family and school, form experimental centres chich may serve as the foundation for scholastic reforms and for the education of parents.

To sum up, the Trogen Conference brings education face to face with its widest and loftiest mission. By convening it, Unesco took an important step in developing the programme, recommended by its own Constitution, of " suggesting educational methods for preparing children of the world to undertake the responsibilities of free men ".

Many of the world's children have undergone experiences which seemed for a time to have stifled in them all powers of social understanding and harmony. The great achievement of the Trogen Conference is that it demonstrated how an enlightened and really human education can revive and develop in these children the creative intelligence to understand the world's needs and to contribute to a lasting peace.

APPENDIX

LIST OF PARTICIPANTS

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Mrs. Renée Remande (France), Fédération des Rayons de Soleil, St-Etienne-de-Grès.

Dr. Gertrud Renggli-Geiger (Switzerland), *Pro Juventus*, Zurich.

Angleterre : le réservoir d'eau de la défense passive a été transformé en piscine pour enfants.

England : a water tank built for passive defense is now a swimming pool for children.

Printemps à la Scuola Citta Pestalozzi : les petits joueurs de flûte.

Flute-players greet the spring at the Scuola Citta Pestalozzi, Italy.

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